Singularis, qui solum de uno numero ut dicitur, ut, *Petrus*, *Deus*, *hic homo*.

Communis, qui de pluribus dicitur, ut *Homo*, qui dicitur de Petro & Paulo.

Categorematicus, qui se solo constituit Subjectum, aut Prædicatum; ut, si dico: *Petrus est homo*; Petrus & Homo sunt termini Categorematici.

Syncategorematicus, qui se solo non potest constituere Subjectum aut Prædicatum; tales termini sunt adverbia; ut si dico: *murus est Bene* constructus.

Infinitus, cui præponitur particula *Non*, ut, *Non lapis*.

Univocus, qui dicitur de pluribus in eodem sensu, ut, *homo* de Petro & Paulo; *animal* de Cane & Equo.

Æquivocus, qui dicitur de pluribus in diverso sensu; ut, *Canis* de Stella, de pisce, & Molosso.

Analogus, qui dicitur de pluribus in diverso sensu, sed tamen cum aliqua proportione, aut similitudine; ut, *homo* de Petro, & de ejus imagine picta; *sanum* dicitur de Medicina, cibo, urina, colore vultus.

Transcendens, qui dicitur de omni re possibili, ut, *Ens*, *Unum*, *Verum*, *Res*, *Aliquid*, *Bonum*.

Prædicamentalis, qui non dicitur de omni re possibili, sed tantum de certa classe entium, ut esse *Quantum*, *coloratum*.

Complexus, cujus partes seorsim idem significant, quod conjunctim; ut *Romana Civitas*. *Respublica* est terminus *incomplexus*.

Connotativus, qui significat rem cum relatione ad aliam; ut, *Canis* significat conceptionem cum relatione ad tempus vespertinum; *Dominus* significat hominem cum relatione ad servum; hic terminus etiam vocatur

catur relativus; *Homo* verò, *Equus* &c. sunt termini *absoluti*.

Concreti, seu Concretivus, qui significat compositum ex subjecto & forma, ut *Albus* significat rem cum albedine. Quando compositum non est accidentale, vocatur *Quidditativus*; ut, *Homo*, seu res habens animam rationalem; quando compositum est accidentale, vocatur *Denominativus*, ut *Albus*, seu res habens albedinem.

Abstractus, qui significat solam formam, ut, *Albedo*, *humanitas*.

Primò Intentionalis, qui convenit rei, ut ea est à parte rei; ut, *Petrus est homo*; Petrus est primò intentionalis.

Secundò Intentionalis, qui convenit rei, mediante aliqua cognitione, ut, *Petrus est terminus singularis*. *Petrus est subjectum*, Petrus est terminus secundò intentionalis; quia Petrus secundum se non est terminus, nec subjectum.

Universaliter supponere terminus dicitur, quando dicitur de omnibus suis significatis; ut si dico: *Omnis homo est rationalis*, Homo supponit universaliter pro Petro, Paulo &c.

Particulariter, quando non dicitur de omnibus suis significatis, sed tantùm aliquibus; ut si dico: *Aliquis homo currit*.

Distributivè, quando dicitur de omnibus suis significatis singillatim, ac copulativè acceptis, ut si dico: *Omnis homo est rationalis*, verum est; Petrus est rationalis, & Joannes.

Collectivè, quando dicitur de omnibus suis significatis simul acceptis; ut si dico: *Petrus & Paulus sunt duo*; Matthæus, Marcus, Lucas, & Joannes sunt quatuor Evangelistæ.

Disjunctivè, quando tantùm dicitur de aliquo indeterminato; ut, *Aliquis homo currit*; vel Petrus, vel Paulus &c. quando illud in

determinatum nunquam potest determinari, dicitur supponere *distributive* ac *Confuse*, ut si dico; *aliquis animal est necessarium ad videndum*, calamus ad scribendum.

Terminus *Est in Statu*, quando sumitur pro tempore per copulam importato, ut, *Petrus est armatus*; sensus est, quod tempore presenti sit armatus.

Ampliatur, quando sumitur pro omni tempore, ut si dico: *Petrus est homo*; hoc enim verum est omni tempore, quocunque Petrus existit.

Distenditur, quando sumitur pro alio tempore, quàm quod per copulam importatur; ut, *cæci videbunt*, *claudi ambulant*; sensus est: qui fuerunt cæci, vel claudi.

Restringitur ac diminuitur, quando ab ampliori significatione ad strictiorem contrahitur, ut, *Homo sapiens* agit patienter & fortiter; Homo hic non sumitur in sua amplitudine.

Alienatur, quando transfertur à propria significatione ad improprium; ut, *Prata rident*.

Appellat ad alium terminum, quando cum illo componitur sensu: ut si dico *Alexander Magnus fuit philosophus*; Tò *Magnus* appellat ad Alexandrum; quando verò dico, *Plato magnus fuit philosophus*; Tò Magnus appellat ad Philosophum.

In sensu accommodato terminus sumi dicitur, quando à termino universali fit exceptio; ut *Cælum regit omnia*; excipitur ipsum cœlum. *Omnes peccavimus in Adamo*. Excipitur Christus.

In sensu stricto sumitur, quando à termino universali nulla fit exceptio.

In sensu Reduplicativo sumitur, seu *Reduplicative*, quando prædicatum subjecto tantùm tribuitur sub certa aliqua ratione;

ac

-us; ut *Petrus magister est laudabilis, impurum est magister*; Sartor pingit, qui pictor, non quatenus est sartor.

In sensu Denominativo sumitur, seu *Denominativè*; quando prædicatum tribuitur subjecto ratione sui; ut, *homo justus septimo die cadit*: nempe homo, qui est justus; non quatenus est justus; Petrus piscatur docet, nempe, qui est piscator; non quatenus est piscator.

Pro singulis generum sumitur, quando terminus universalis sumitur pro omnibus ac singulis contentis sub genere; ut, *Omne animal movetur*.

Pro generibus singulorum sumitur, quando sub termino universali tantùm comprehenduntur genera ac species; ut, *Omne animal fuit in arca Noe*; id est, omnia genera ac species animalium.

Secundùm quid sumitur, quando terminus amplioris significationis restringitur ad certum locum, tempus, partem &c. ut, *Æthiops est albus, secundùm dentes*. Sine tali additio dicitur sumi *simpliciter*.

Materialiter sumi terminum est ferè idem, ac eundem sumi denominativè; & *Formaliter* sumi idem est, ac Reduplicativè.

Monendum hìc à principio casûs, neminem immorari debere iis, quæ in Logica traduntur; Exercitatio dabit intelligentiam.

SECTIO II.

De Propositione.

COmposita propositio dicitur, quæ è pluribus propositionibus per particulam *Et* componitur, vocatur quoque *Copulativa*; ut, *Pe-*

mus sedet, & studet. Petrus studet, & Paulus dormit.

Disjunctiva, quæ è pluribus per particulam *Vel* componitur, ut, *Petrus vel studet, vel dormit.*

Conditionalis, seu *Hypothetica*, cui apponitur conditio; ut, *Si Turris ruat, peribit.*

Categorica seu *Absoluta* est, quæ sine conditione profertur, ut, *Peribit.*

Causalis, cui apponitur causa, ut, *quia vicinit, periit.*

Modalis, cui apponitur modus; ut, *Petrus Necessariò est homo*, Petrus *impossibiliter* est equus; Petrus *Possibiliter*, aut *Contingenter* currit; Petrus *velociter* currit.

Exclusiva, cui apponitur particula exclusiva, ut, *Tantùm* Petrus studet.

Exceptiva, cui apponitur particula exceptiva, ut, Omnes *præter* Petrum student.

Reduplicativa, cui apponitur particula reduplicativa; ut, Petrus, *inquantum Musicus*, laudatur.

In materia necessaria, quando prædicatum necessariò convenit subjecto; ut, Petrus est homo.

In materia contingenti, quando prædicatum non necessariò convenit subjecto, ut, Bruna est alba.

Universalis, quando subjectum est universale, ut, Omnis homo est rationalis.

Particularis, quando subjectum est particulare; ut, Aliquis homo currit.

Indefinita, quando subjectum est indefinitum, ut, homo currit.

Singularis, quando subjectum est singulare; ut Petrus currit. Hæc subjecti Universalitas, aut Particularitas vocatur propositionis Quantitas.

Affirmativa, aut *Negativa*, in qua aliquid affirmatur, aut negatur; ut Petrus stu-

dit; Petrus non studet; talis affirmatio aut negatio dicitur propositionis Qualitas.

Oppositæ, quæ cum alia propositione, habent idem prædicatum & subjectum, non conveniunt in Quantitate vel Qualitate; ut, Murus est albus; Murus non est albus, opponitur in qualitate. Hæc differentia propositionum vocatur Oppositio.

Contrariæ, quæ cum alia propositione nec in Qualitate, nec in Quantitate conveniri; ut, Omnis homo currit: Nullus homo non currit.

Contrariæ, quæ cum alia propositione universali tantùm non convenit in qualitate; ut, Omnis homo currit: Nullus homo currit.

Subcontrariæ, quæ cum alia propositione particulari tantùm non convenit in qualitate; ut, Aliquis homo currit: Aliquis homo non currit.

Subalternæ, quæ cum alia propositione tantùm non convenit in quantitate; ut, Omnis homo currit: Aliquis homo currit. Prior universalis propositio vocatur subalternans; posterior subalternata.

Opposita de Lege, seu *Exlex*, quæ in recensione Oppositionis schematum non comprehenditur; ut: Petrus currit, Petrus non currit; Murus est albus, Murus non est albus.

Æquipollens, quæ alteri propositioni quoad sensum æquivalet; ut: Aliquis homo non currit; Non omnis homo currit.

Conversa propositionis est subjecti cum prædicato commutatio; ut: Omnis homo est animal; Aliquod animal est homo. Prior propositio vocatur Conversa; posterior Convertens.

Copulativa propositio ad sui veritatem requirit veritatem omnium partium, ut si dico: Petrus sedet & ludet; ad veritatem propositionis requiritur, ut simul sedeat & ludat.

Disjunctiva solum requirit veritatem unius partis; ut si dico: Petrus vel dormit, vel ludet: sufficit, si ludeat.

Conditionalis nullius partis absolutam veritatem, sed solam partium connexionem requirit; ut: si sol lucet, dies est. Hæc propositio etiam nocte vera est.

Causalis requirit veritatem utriusque partis, & connexionem earundem: ut, Quia voluit, periit. Ad veritatem propositionis requiritur; 1. ut voluerit. 2. ut perierit. 3. ut ideo perierit, quia voluit.

Modalis requirit veritatem rei principalis, & modi; ut si dico: Petrus velociter currit requiritur ut currat, & ut velociter currat.

Reduplicativa idem requirit, quod causalis.

Contradictoria proprie id affirmat, quod altera negat. Hinc contradictoria nequeunt simul esse vera, aut falsa.

Contraria plus affirmat, quam altera neget aut vicissim; hinc contraria, licet non possint simul esse vera, possunt tamen simul esse falsa.

subalternata possunt simul esse vera.

Subalternantis veritas continet veritatem subalternatæ; non tamen vicissim. Falsitas autem subalternatæ continet falsitatem subalternantis; non vicissim.

Conversio simpliciter fieri dicitur, quando servatur eadem quantitas propositionis: ut: Nullus homo est lapis, ergo nullus lapis est homo; talis conversio fit in omni propositione universali negativa, & particulari affirmativa.

Conversio per accidens fieri dicitur, quando non servatur eadem quantitas propositionis; ut: Omnis homo est animal: Aliquod animal est homo. Talis conversio fit in omni propositione universali affirmativa.

SECTIO III.

De Definitione, & Divisione.

DEfinitio est propositio, explicans naturam, seu partes constitutivas rei.

Metaphysica vocatur, cujus partes de se invicem prædicantur in recto, ut: homo est animal rationale.

Physica, cujus partes non prædicantur de se invicem in recto; ut: homo est corpus, anima, & earum unio. Utraque tam physica, quàm metaphysica vocatur *Essentialis*, quia explicat partes essentiales.

Accidentalis, quando solùm explicantur partes accidentales; vel quando explicatur solùm Totum Compositum accidentale; ut: homo est animal bipes, implume, habens latos ungues.

Causalis, quæ fit per causas rei vel materiales, vel efficientes, vel finales; ut: homo est animal creatum à Deo ad colendum Deum.

Descriptiva, quæ desumitur à proprietatibus, accidentibus, aut circumstantiis rei; ut: homo est animal risibile, politicum, scientiæ capax.

Definitio Nominis est, quando explicatur vocis significatio; ut: Centaurus est monstrum marinum, dimidia parte humanum, dimidia equinum.

Definitio bona servat sequentes regulas:

1. *Sit Clarior suo definito; non obscura.*
2. *Sit brevis*; nil continens superflui, ob quod in definitione non probantur particulæ Copulativæ Et, aut Disjunctivæ *Vel.*
3. *Sit convertibilis simpliciter cum definito*; ut: omnis homo est animal rationale, omne animal rationale est homo.
4. *Conveniat Omni, & Soli* definito; Ut: homo est animal rationale, convenit omni homini, & soli homini.
5. *Constet genere proximo, & differentia ultima.* Genus proximum vocatur illud prædicatum, per quod res definita cum aliis entibus, quàm fieri potest, paucissimis convenit. Differentia ultima vocatur illud prædicatum, per quod ab omnibus aliis entibus ultimatò differt. Ut: homo est animal rationale; animal est genus, per quod homo adhuc convenit cum bestiis; rationale est differentia, per quam ab omni ente differt. Si dixissem: homo est ens risibile, non foret bona definitio; quia Ens foret genus nimis remotum; & risibile præsupponit in homine aliud prædicatum, nempe rationalitatem, per quam homo ab aliis entibus ultimatò, seu ut alii loquuntur, primò differt.
6. *Quidquid potest dici de definito, debet etiam posse dici de definitione, & vicissim.* Ut: si possum de homine dicere, quod sit imago Dei; debeo hoc etiam posse dicere de animali rationali.

Observandum est circa definitiones,

1. *Res simplices*, quæ nullas habent partes, *definiri non posse*; v. g. albedo, lux; ista enim entia experientia sensuum, non descriptione animo innotescunt; definitio ac descriptio solùm iis prodest, quibus partes rei definitæ jam aliunde notæ sunt.

2. *Genus non adeo strictè requiri in definitione*, imò maximè compositorum accidentalium, aut moralium; finis enim definitionis plerumque est, ut discernamus rem definitam ab aliis entibus, quod fit quandoque per solam differentiam. Ut si dicerem, homo est quid rationale.

3. *Dependere à judicio prudentum, quæ & quales partes generica aut differentiales in definitione exprimi debeant*: cùm enim definiens velit explicare naturam rei intelligibiliter, ad hoc unum attendere debet, ut asserat prædicata nota, nec debet curare, an illa prædicata pertineant ad genus proximum, aut remotum. Ob eandem causam prudentia quandoque exigit, ut asserantur plura prædicata generica, solet enim interdum aliquod prædicatum specialem mereri attentionem, & ob hoc exprimi in definitione, licèt alioquin posset omitti, aut convenientius prædicatum assignari. Quare attendi debet ad finem definitionis & definientis.

4. *Plerasque definitiones esse aut descriptiones*, aut certè minus exactas; quia aut partes essentiales parum nobis notæ sunt; aut earum ordo & meritum in definitione determinari non potest; quis enim neget hominem æquè definiri posse, Rationativum animale, sicut modo definitur animal rationale? adeoque de definitionibus multum litigandum non est, cùm ejusdem rei possint fieri diversæ definitiones.

5. *Definitiones temporum vicissitudine mu-*

14 Sunt Lib. IV. de Syllogismo Hypothetico, Cathegorico, Conditionato, & Rationali.

4. Divide & impera, & cætera

Hæc autem de forma regula eò pertinet; ut scias quomodo dependat à forma & dividatur à divisione, hoc scilicet ut divisione recepta debeat illa pars, quæ ad Logicum divisionem spectat, esse probabilior vel saltem æquè probabilis, atque illa cui opponitur, nisi ex alia tertia aliunde accedat ratio, quare contrarium ad divisionem sit dirigendum, ut ipsius fundamentum esse videatur. Hæc autem de forma dicta sit. Superest de fine agere, quæ dicam sequenti

SECTIO IV.

De Syllogismo.

Syllogismum variis definiunt, atque ut ipse [illegible]

Omnis homo est mortalis.
Petrus est homo
Ergo Petrus est mortalis.

In quo exemplo Syllogismo dicunt Tres Propositiones, & Tres Terminos. Propositiones vocant Majorem, Secundam Minorem, Terminos Extremos, seu Extrema. Primam & Secundam propositionem Antecedens vocant, Tertiam Propositionem Consequens. In primo exemplo [illegible] Petrus. Terminus qui in prima & secunda propositione, seu in Antecedente occurrit Medius. Ratio cur Antecedens vocetur Medius, quia Medium [illegible] Minorem, seu Consequens. Propositiones

Enthymema Syllogismus est, ex quo unum propositum tantum conjungitur, ut

Omnis homo est mortalis
Petrus est homo;
Ergo Petrus est mortalis

Epichirema est, in quo ratiocinatio propositionis hypotheticæ, seu Conditionalis, ut

Si sol lucet, dies est.
Sol sol lucet;
Ergo dies est.

Entymema est Syllogismus imperfectus, cui deest alterna propositionum, ex ut una tacite subintelligatur, ut

Petrus est homo;
Ergo est mortalis.

Vel Sol lucet.
Ergo dies est.

Exemplum est argumentum ab exemplo, ut

Eleazarus Alexandrum perdidit:
Ergo & te perdet.

Enthymema est Argumentum ab consequentibus ad partes, ut Europæ, Asiæ, Africæ, & Americanæ sunt mortales, ergo omnes homines sunt mortales

Sorites est propositio ex unius ex alia per plures medias propositiones facta illatio, ut

Aves volucres pene pigræ.
Pigræ pene quadrupedes,
Quadrupedes pene in mole gestantes,
Per ungues pene dentatæ
Ergo aves unguibus pene dimicatæ

Syllogismus Primæ figuræ dicitur, quando ex duabus veritatem ex primitiva formali fabricatus, & formæ producitur, ut

Omnis homo est mortalis
Petrus est homo
Ergo Petrus est mortalis.

Syllogismus Secundæ figuræ dicitur, quando

[illegible]

[illegible]

[illegible]

Minor ; hinc modus ili loquitur Syllogismus

Aliquod animal ili rationale.
Equus ili aliquod animal.
Ergo equus ili rationalis

5. *Tertium non dubitatur se probasse ex primo, quod dubitari se concipiunt*, hinc unus infert

Omnis homo ili animal.
Nullus equus ili homo.
Ergo nullus equus ili animal.

Quia animal in utroque suppositi diuersitate, ut constituunt dialectici.

6. *Concludit negatiue dubitantem partem*; id ili, ex una affirmatiua duas negatiuas, ut hinc conclusio ha negatiua, hinc unus dixerit

Homo ili rationalis.
Equus non ili homo.
Ergo equus ili irrationalis.

4. *Ex duabus propositionibus particularibus nihil sequitur*, ut

Aliquod animal ili rationale
Aliquod animal ili irrationale
Ergo aliquod animal ili irrationale.

5. *Ex mera negatiua propositionibus nihil sequitur*, ut

Nullus equus ili rationalis.
Nullus homo ili equus.
Ergo ne hic homo ili rationalis.

6. *In Syllogismo ex singularibus plures, quam tres propositiones*, ut

Omnis Cana ili latrabilis.
Stella ili Cana.
Ergo Stella ili latrabilis.

Hic ex tribus Canis, cum habeat duplicem formam, ego vocor duabus terminis a, ac puta Aldebaran relictus duos in eos, latrabilis, & stella, dantur in hoc Syllogismo quatuor termini.

[illegible] [illegible] [illegible] [

10. *A Dicto*, ut. Phœnix nec reperitur in Europa, nec in Asia &c. ergo nec in mundo.

11. *Ab Authoritate*, ut: Deus dixit, post mortem dari aliam vitam, ergo datur.

Hæc argumentorum principia vocantur *Loci Topici*; circa hos prodita sunt sequentia axiomata:

1. *Circa Causas.*

Sublata causa, tollitur effectus.
Qualis est causa, talis est effectus.
Qualis est effectus, talis est causa.
Cujus finis bonus est, ipsum quoque bonum est.
Quod est causa causæ, est etiam causa causati.
Posita causa, ponitur effectus.
Causa nobilior est suo effectu.
Causa est prior suo effectu.
Causa & effectus simul sunt.

2. *Circa Effectus.* Posito effectu, ponitur causa.
Cujus generatio bona est, ipsum quoque bonum est.
Cujus corruptio bona est, ipsum malum est.
Cujus usus bonus est, ipsum quoque bonum est.
Cujus usus malus est, ipsum quoque malum est.

3. *Circa Genus & Species.*

A quo removetur genus, removetur & species.
Quod convenit generi, convenit & speciei, sed non vicissim.

4. *Circa Proprium.*

Proprietates sequuntur Naturam.
Proprietates arguunt Naturam.

5. *Circa adjuncta.*

Quæ regulariter conjuncta sunt, præsumuntur esse conjuncta.

Que [illegible] bonté de, quand quelque chose bonne.

Que temps par ce [illegible] mille de, quand [illegible]

Que [illegible] mal chose mille, de, quand [illegible]

Que [illegible] de grand de, quand une [illegible] de [illegible]

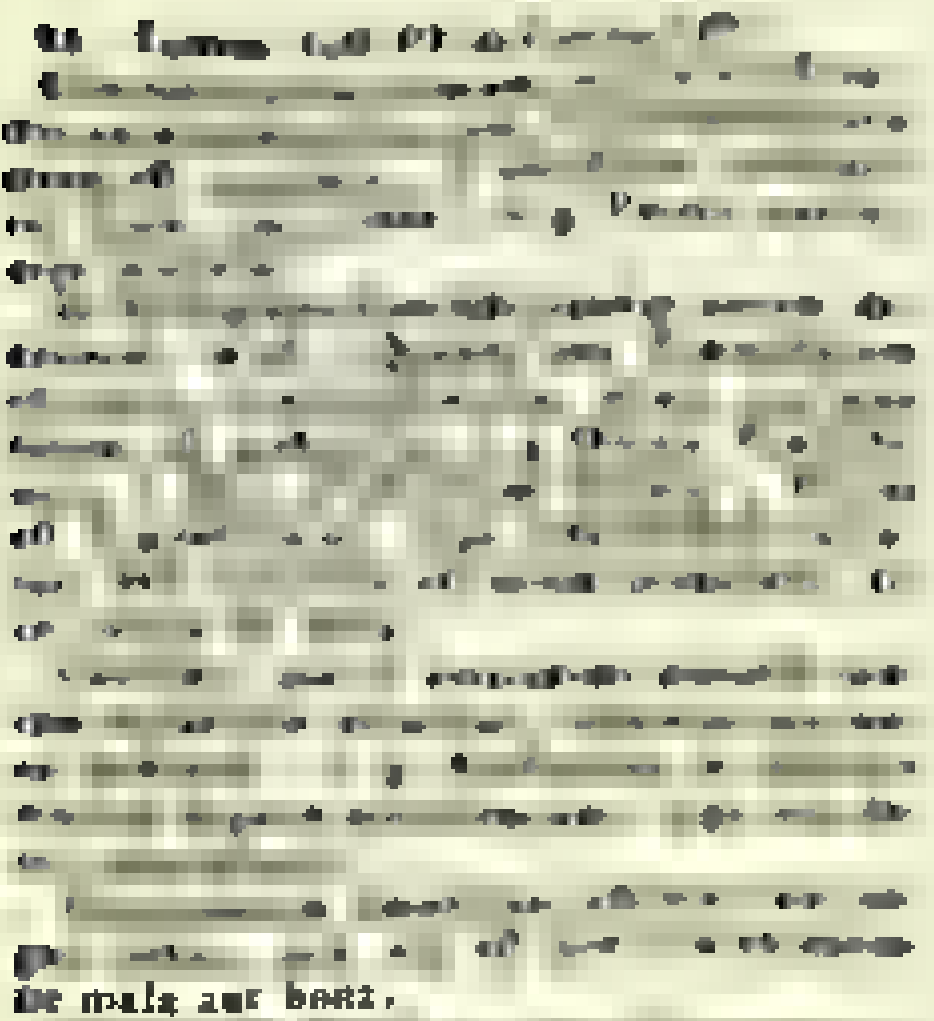
Que [illegible] de grand mal [illegible]

[illegible]

Que [illegible] [illegible] [illegible] de bonne, [illegible] [illegible] [illegible] [illegible]

Que [illegible] [illegible] [illegible] [illegible].

Adde ea, que [illegible] [illegible] [illegible]


de mala aur bant.
neque hon

SECTIO VII.

De fatalitate.

Sophisma ab [illegible] argumentatio hoc [illegible] praemissum [illegible] sequitur.

1 Ignarus Deus, quae futura sint quae non sint, ab eo quae bona. Non ob eam [illegible] ignorantiam, quae [illegible] Deo [illegible] ignorantia, quae [illegible] ab eo [illegible] praemissum [illegible] [illegible] [illegible]

Septimana secunda hebdomadæ sanctæ. Omnes hebdomadarii officium suæ hebdomadæ, quod expectantur, ne quando officium, sicut consuetudo habet, in Sancta sanctorum [illegible] quia dicit versus quotidie ne [illegible] A quibusdam [illegible] Septimana, ne quid [illegible], ne quid [illegible], pro versu [illegible] ad perfundendum ut [illegible] quotidie

Pulsatio ordinaria Quando in aliqua [illegible] pulsatio ordinaria non [illegible] est, quia [illegible] [illegible] [illegible]

[illegible]

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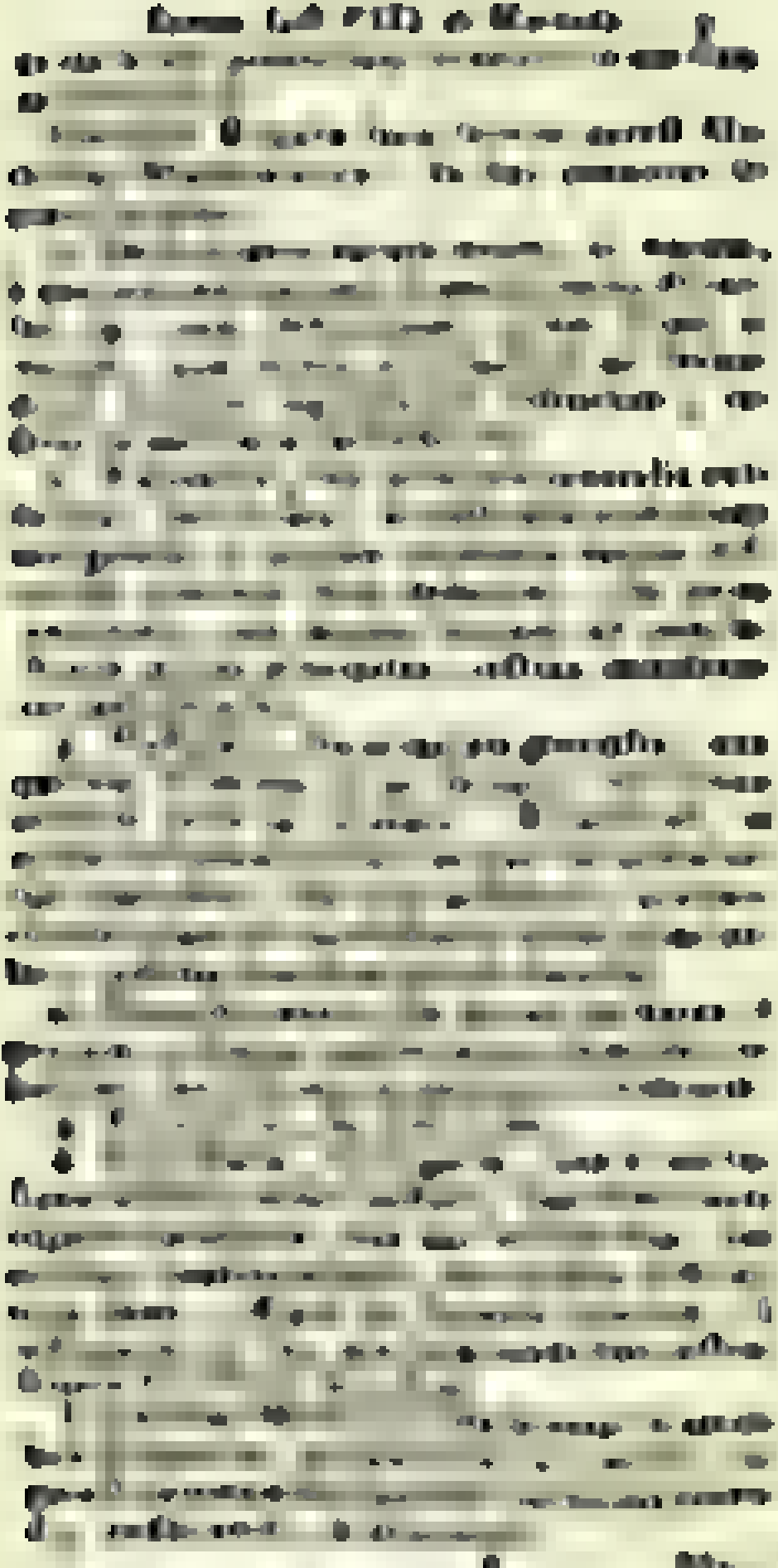
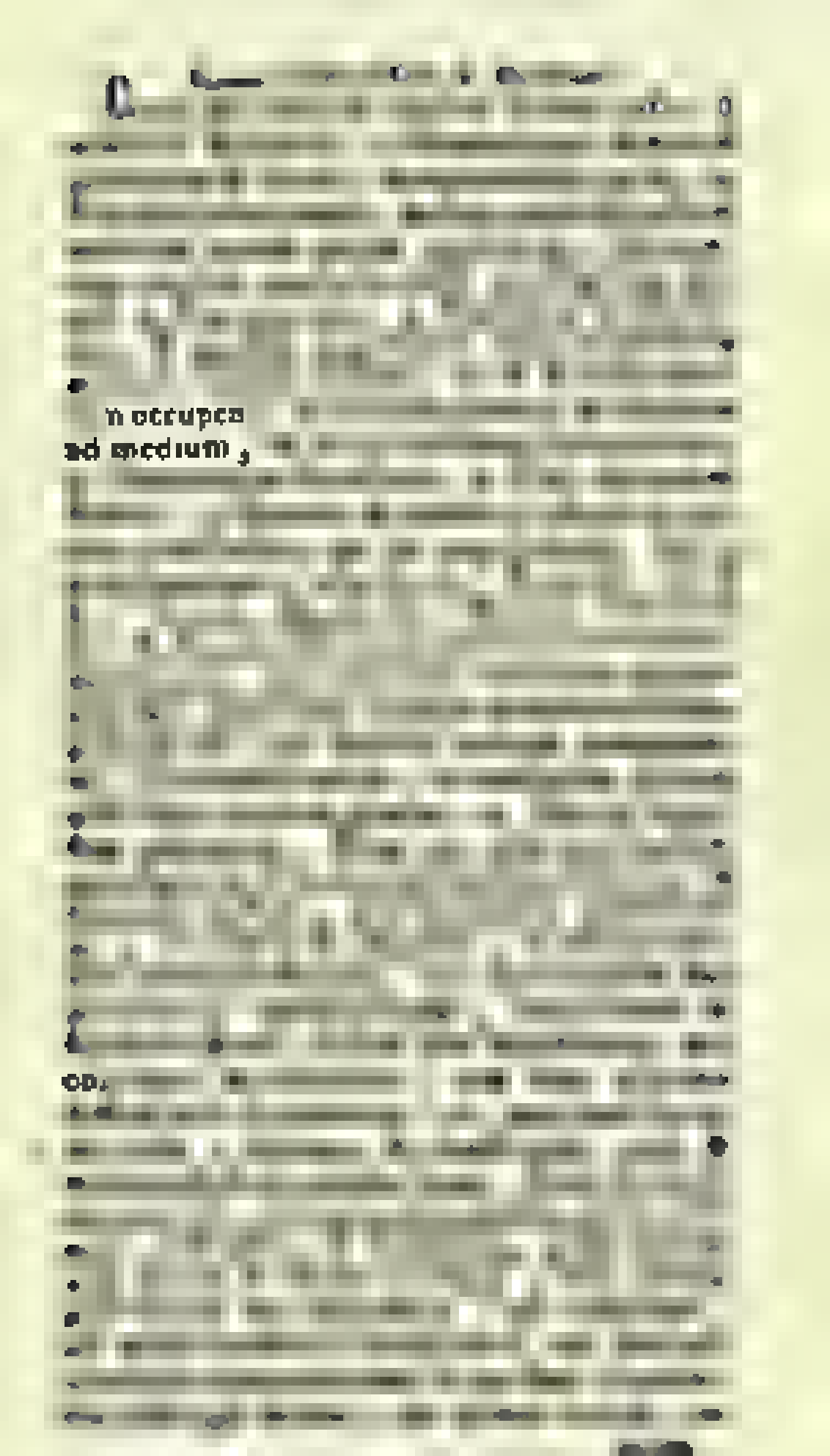
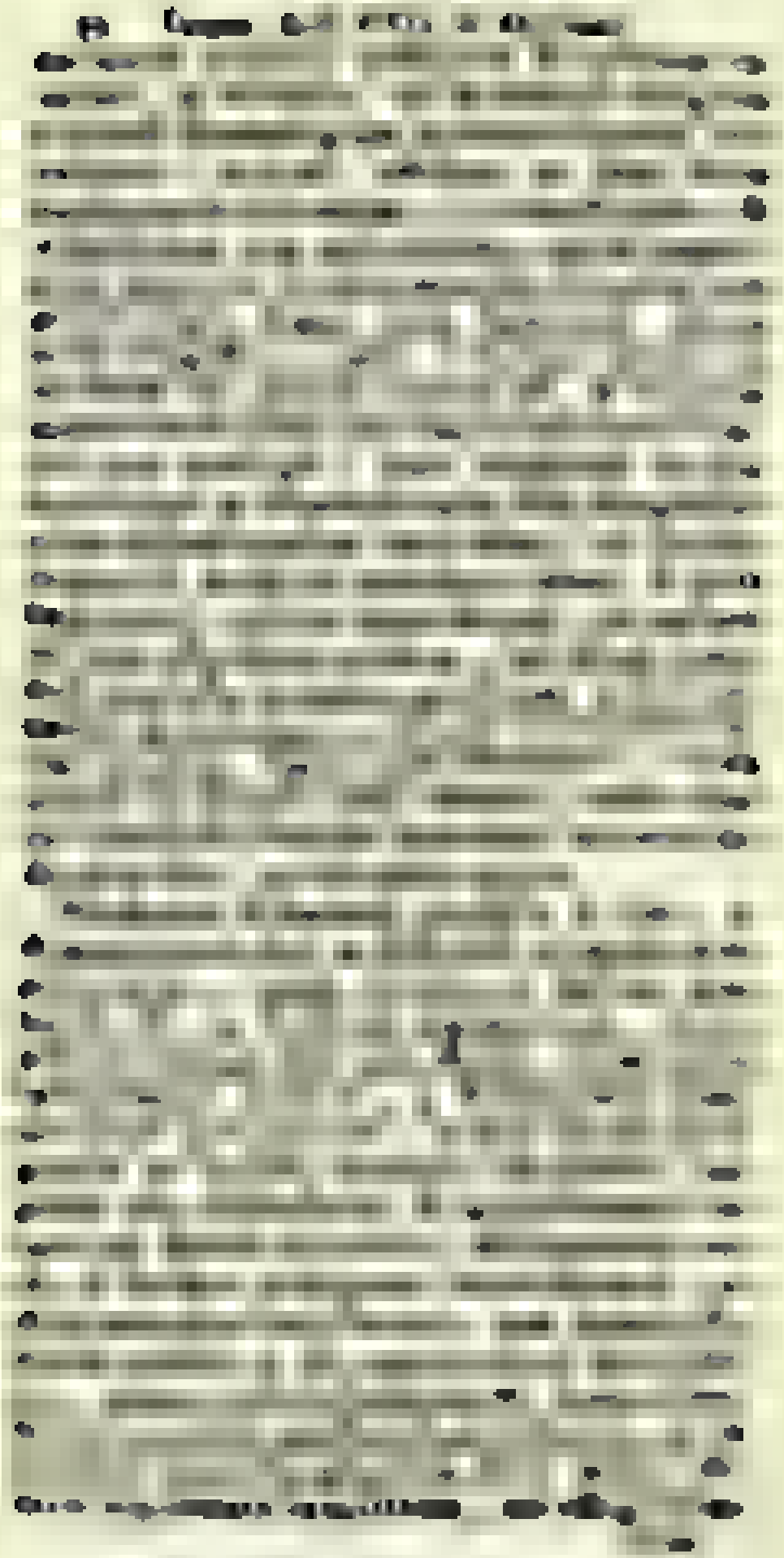
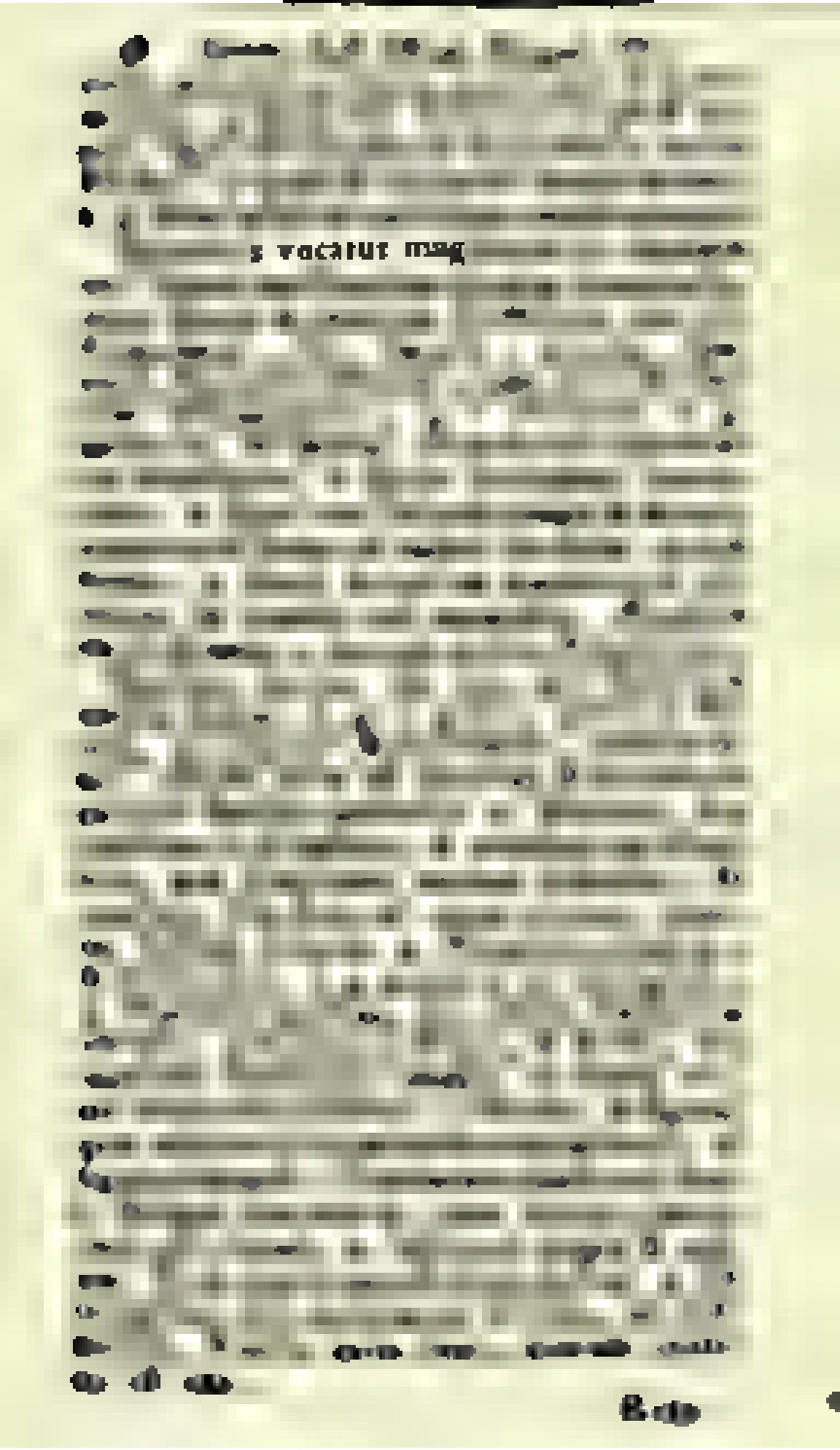






[illegible] Plane ne [illegible], ut [illegible] probat, [illegible] [illegible] ne [illegible] [illegible] quam [illegible], [illegible] [illegible] [illegible]


s vocatur mag

pio, qua substantia tota de novo producitur aut destruitur. 2. Motus localis, qua res transfertur ab uno loco ad alium. 3. Alteratio, qua substantia mutatur in suis qualitatibus. 4. Augmentatio, vel diminutio, qua substantia mutatur in quantitate.

Habere vel haberi dicitur una res ab alia quinq; modis: 1. Per inhærentiam. Sic murus habet albedinem. 2. Per continentiam; sic dolium continet vinum. 3. Per possessionem. Sic homo habet prædium. 4. Per relationem. Sic Pater habet filium. 5. Per juxtapositionem. Sic Germania à Meridie habet Italiam, ab Occidente Galliam.

Nil jam superest, quam Arbor prædicamentalis, seu generalis divisio rerum; ut est sequens:

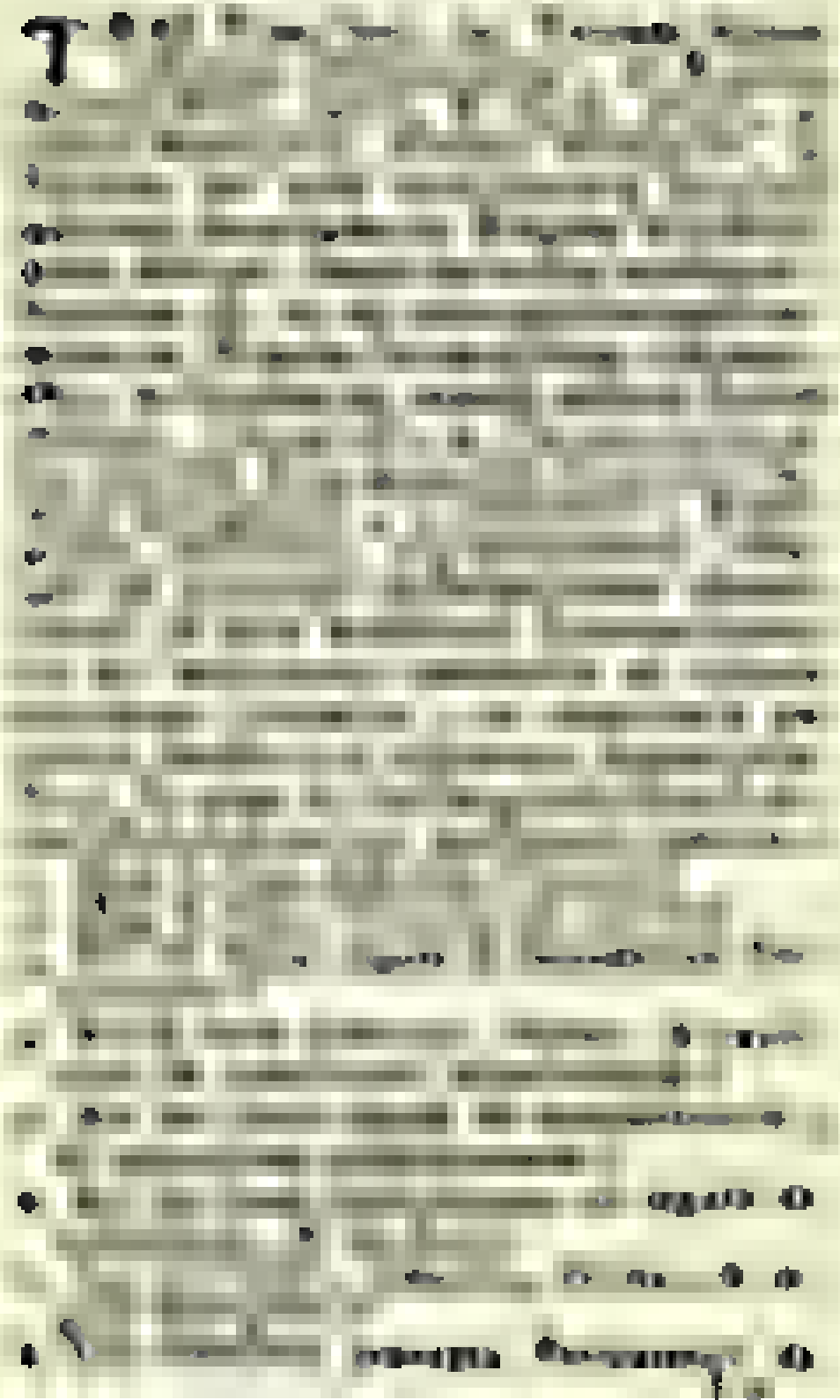
Substantia

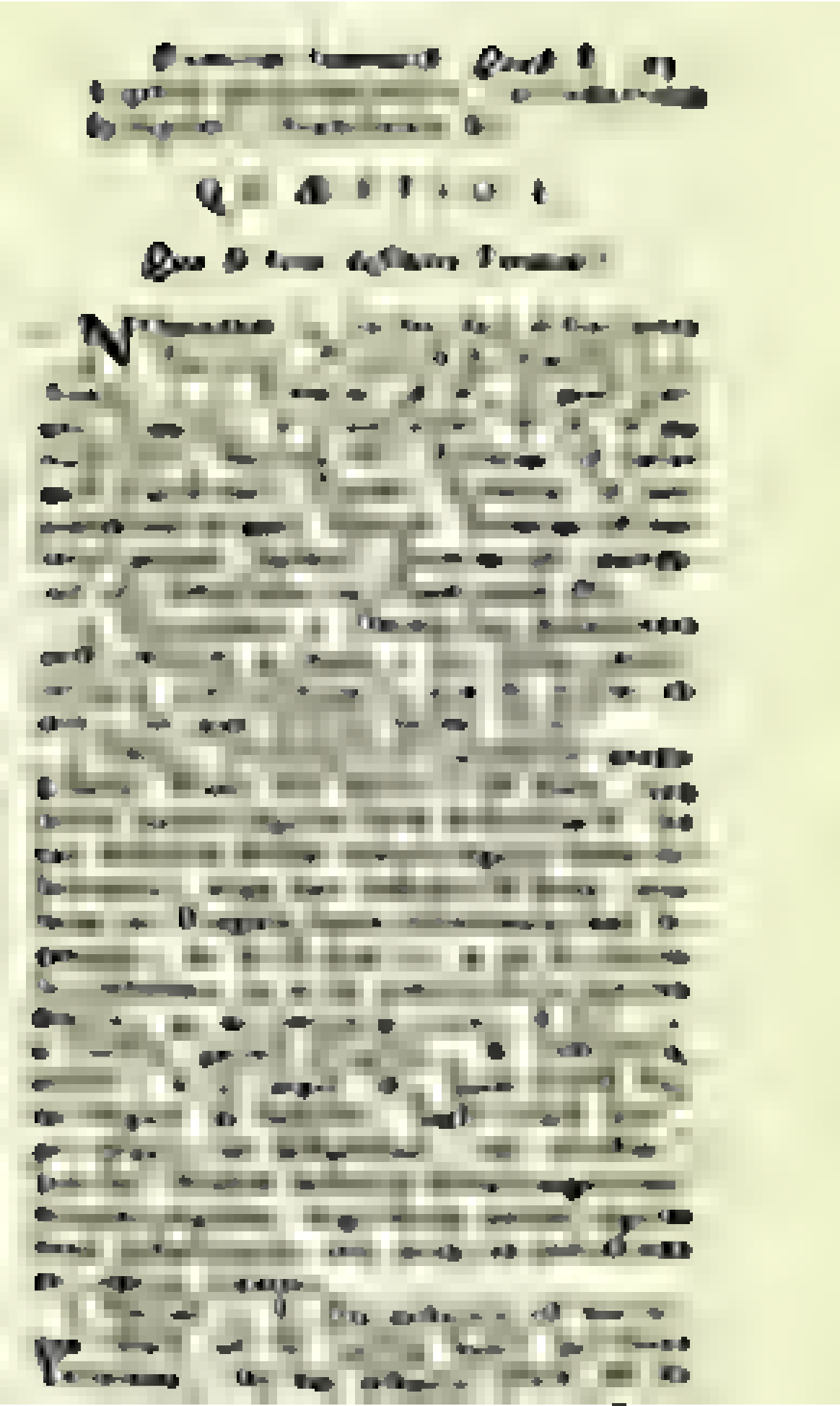
Corporea		Incorporea
	Corpus	
Animatum		Inanimatum
	Vivens	
Sensitivum		Non sensitivum
	Animal	
Rationale		Irrationale
	Homo	
Petrus		Paulus.

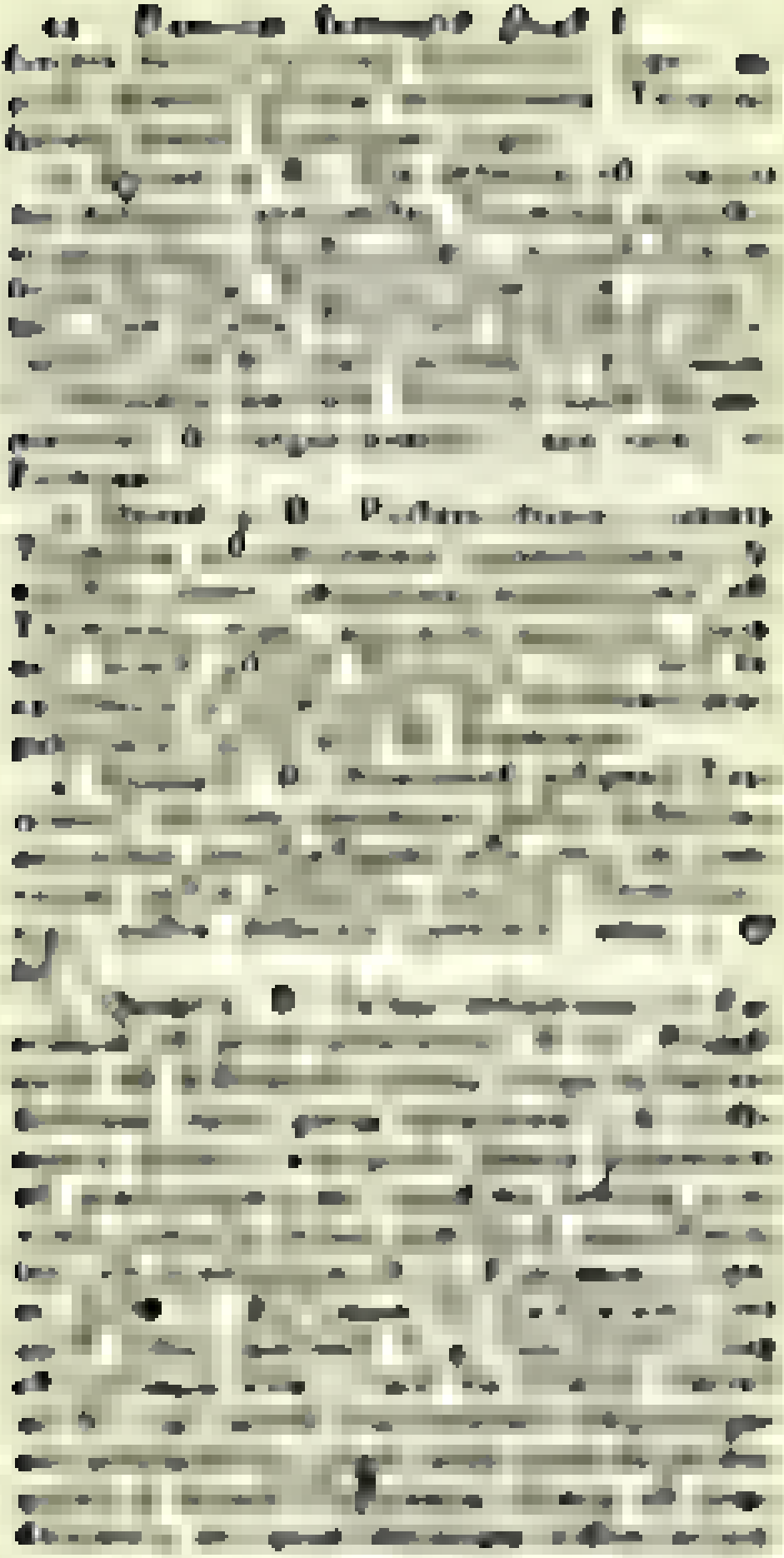
Hæc igitur Logica inchoationis est, seu generalis ad sententias præparatio, in qua, ut vides, multa occurrit vocum explicatio, exigua mentis instructio; nempe artium magistri tentando melius, quam discendo fiunt. optima futurorum regula est præsentium experientia; hanc, ut obtineas, hoc

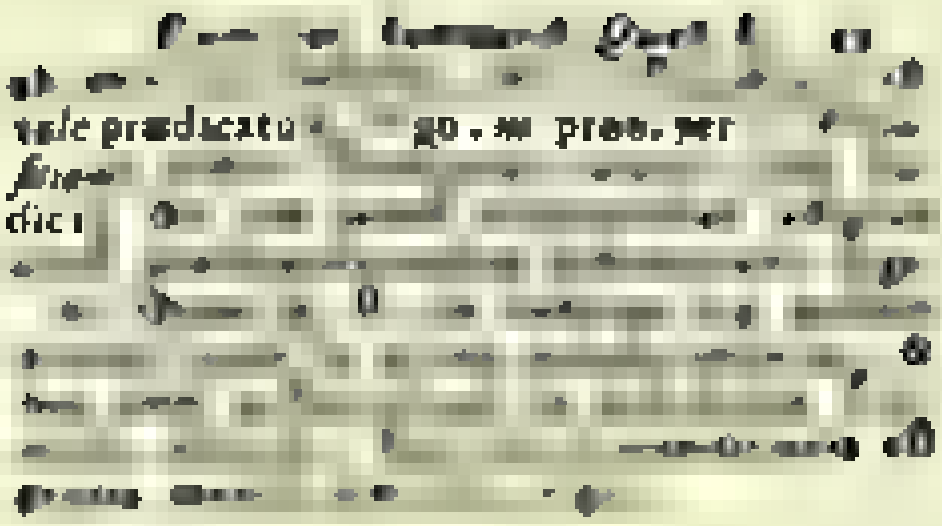
FINIS.

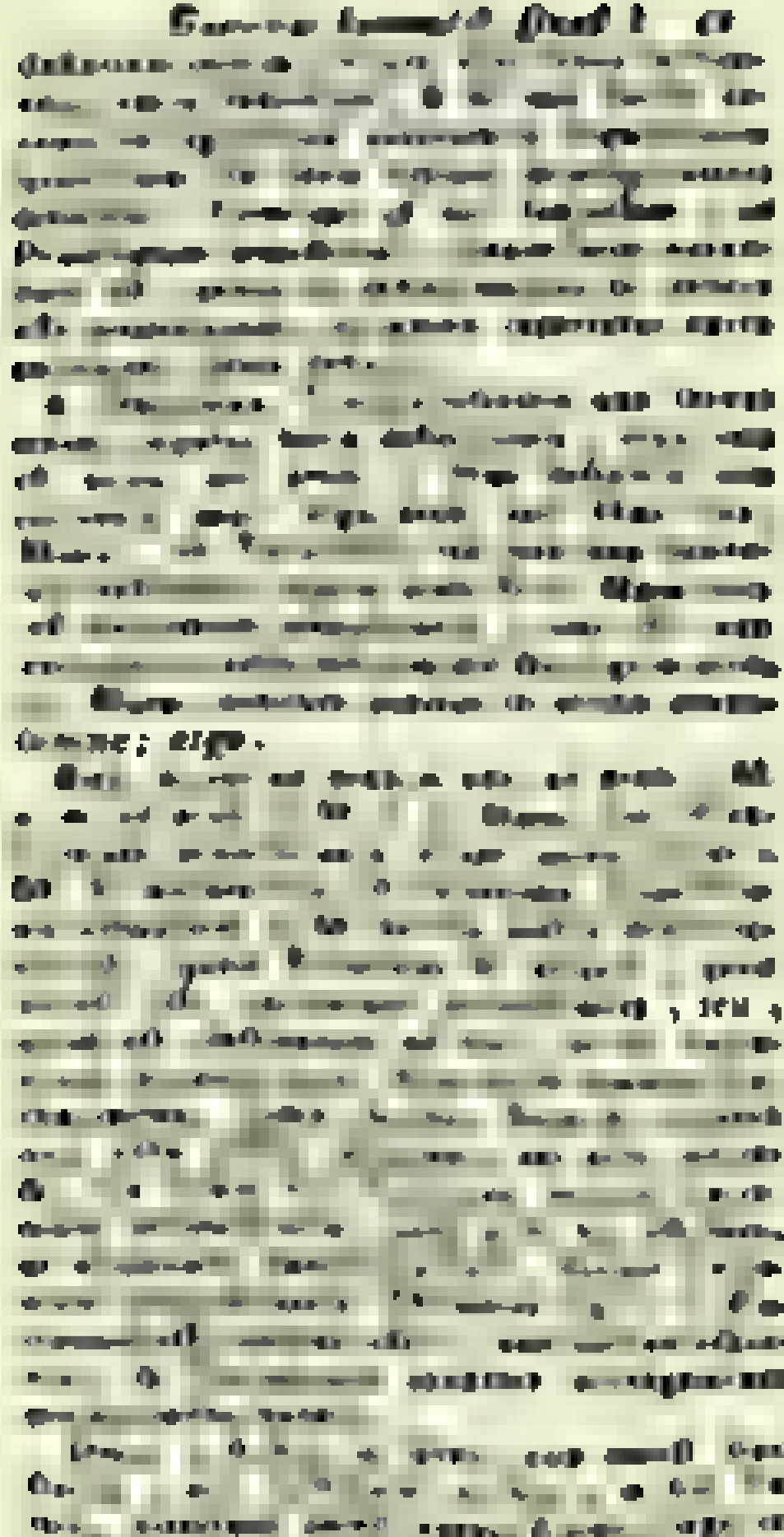
EXERCITATIONES











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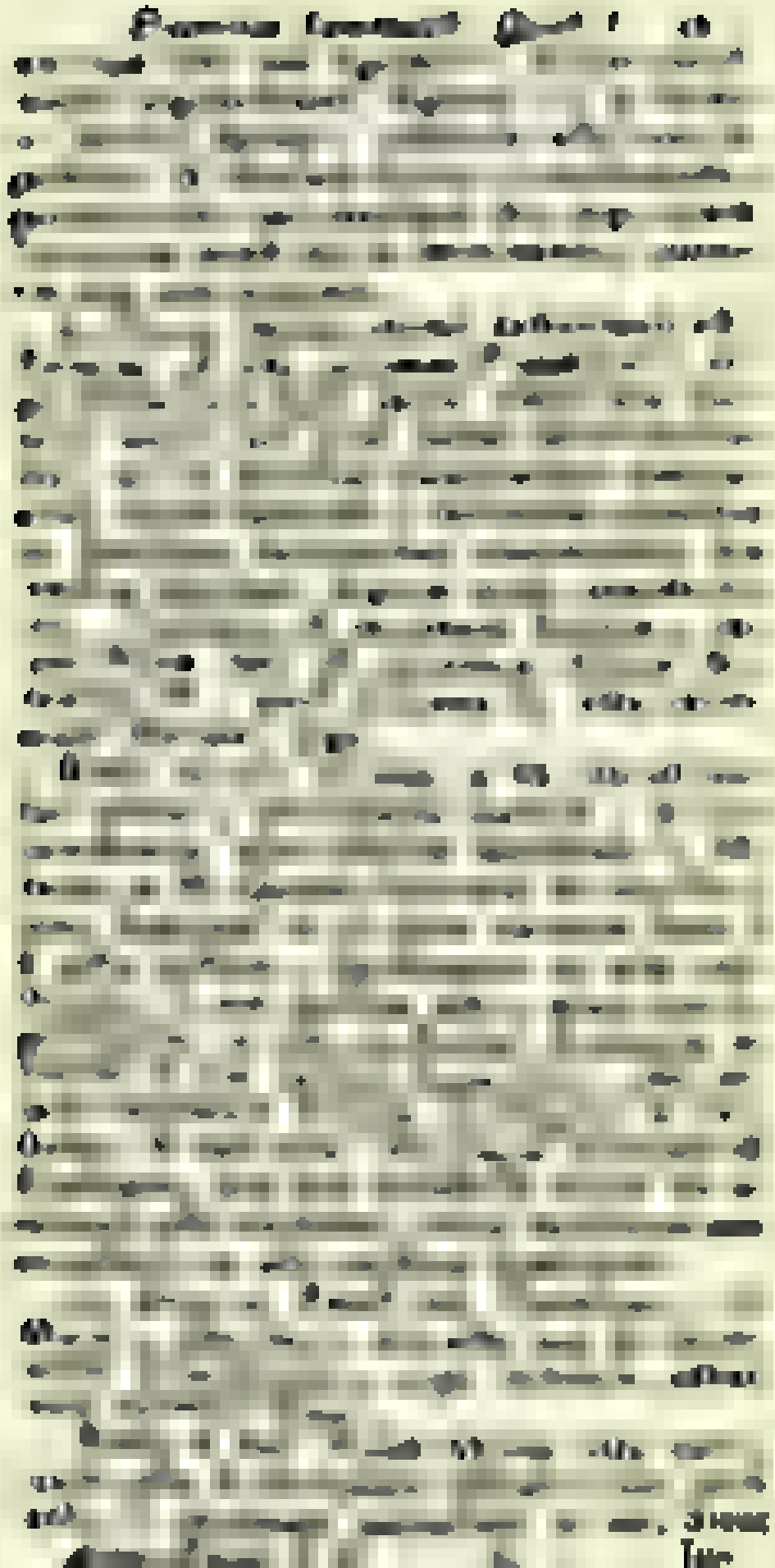

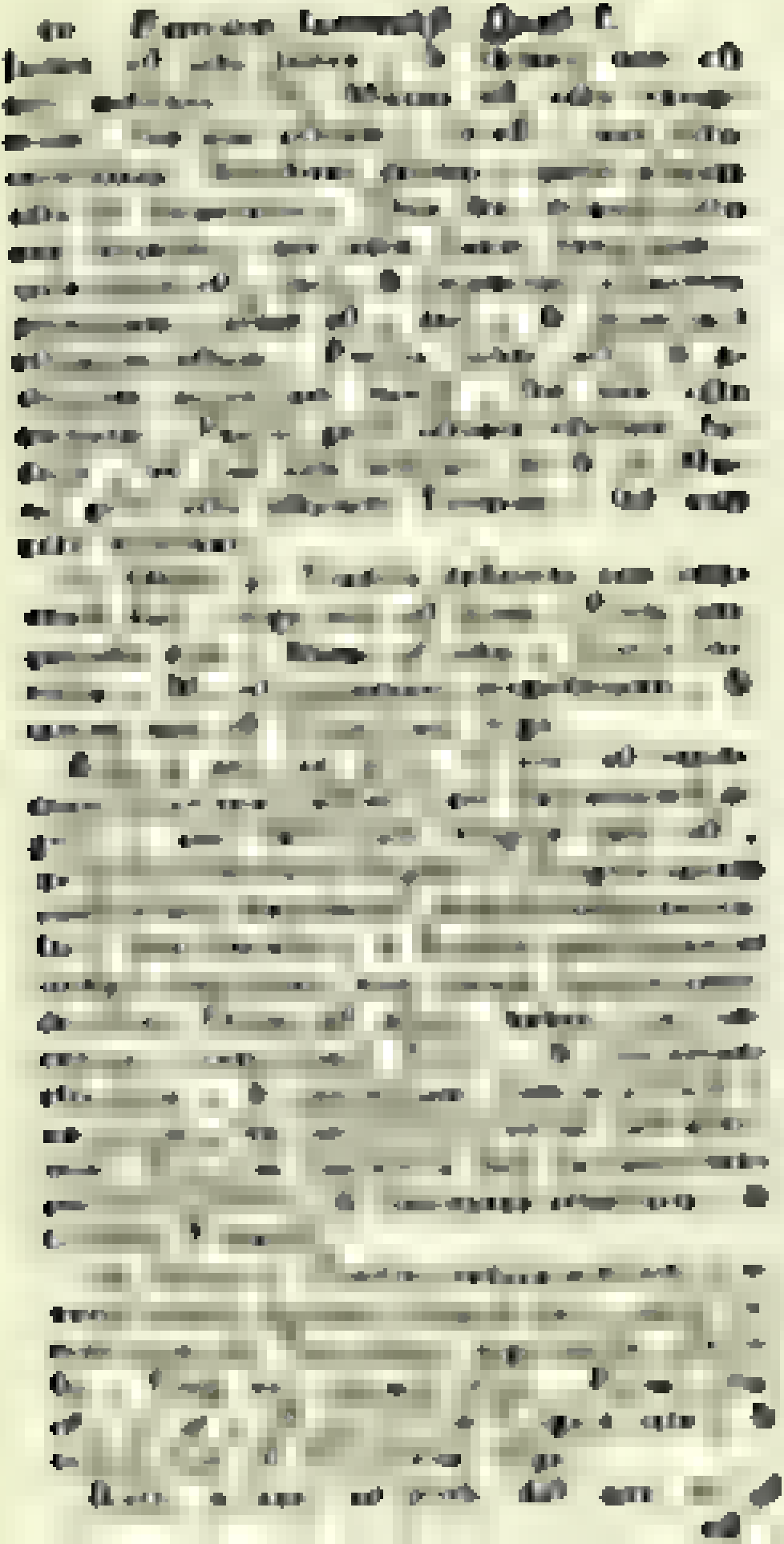

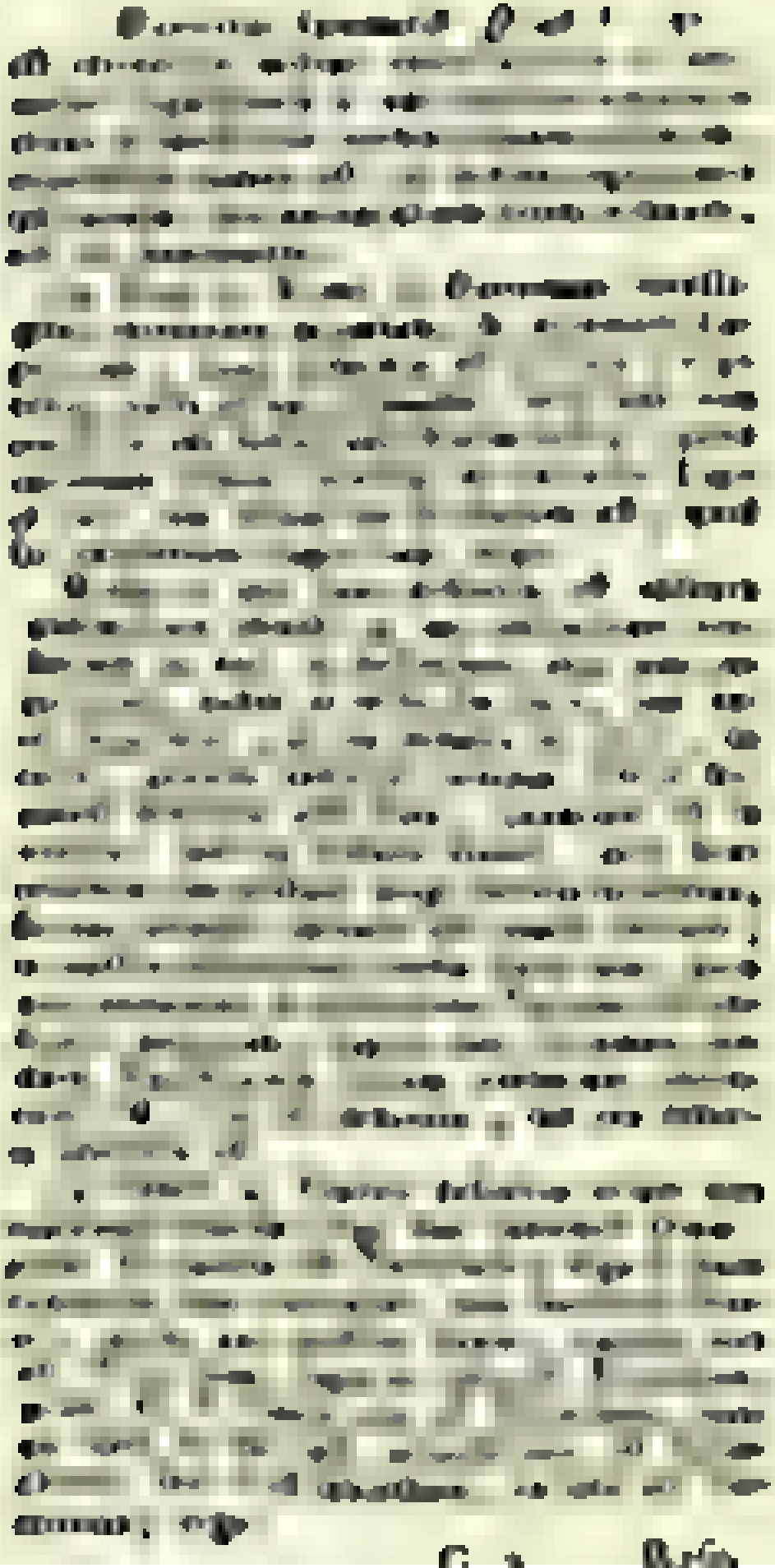

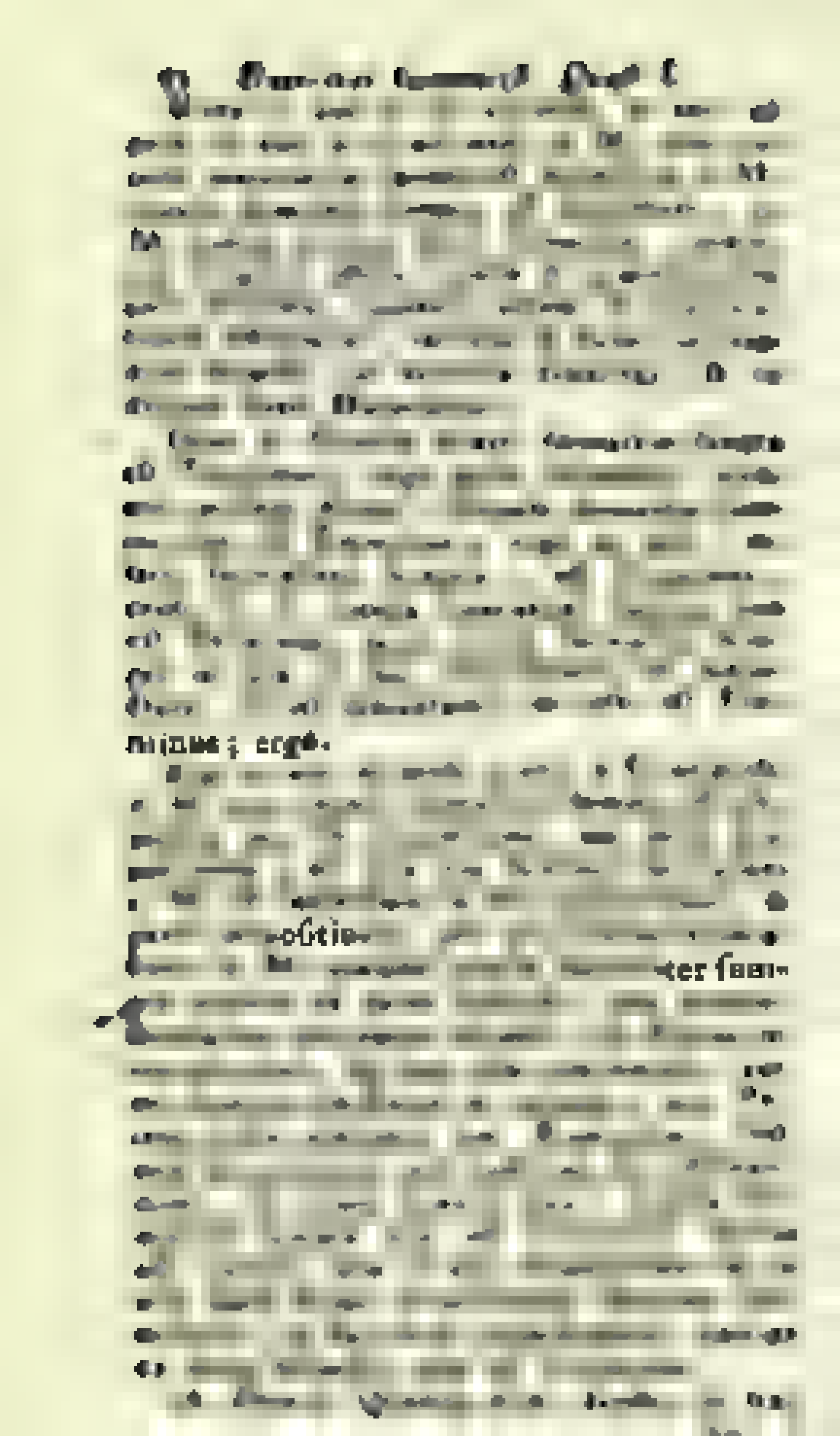

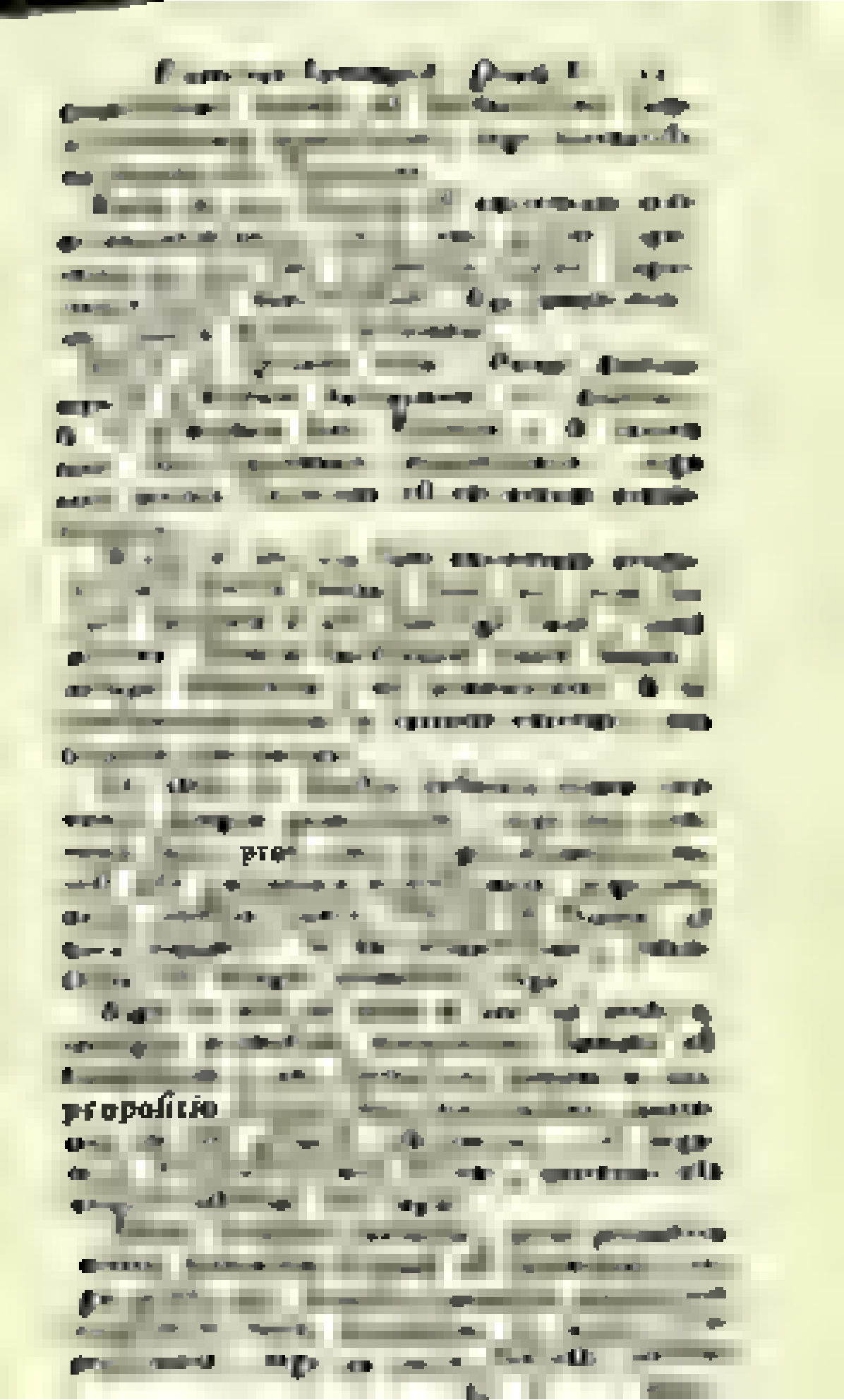

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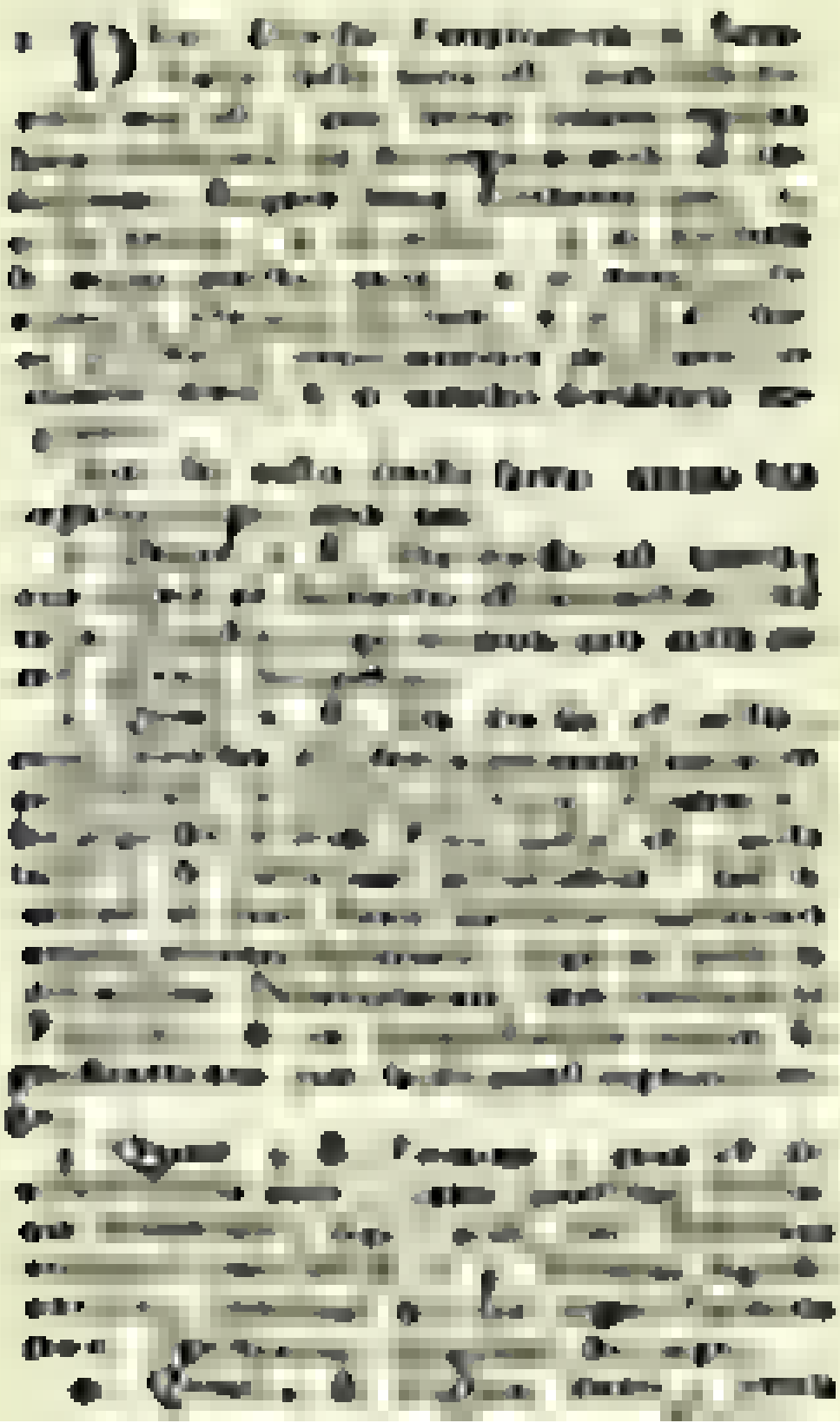
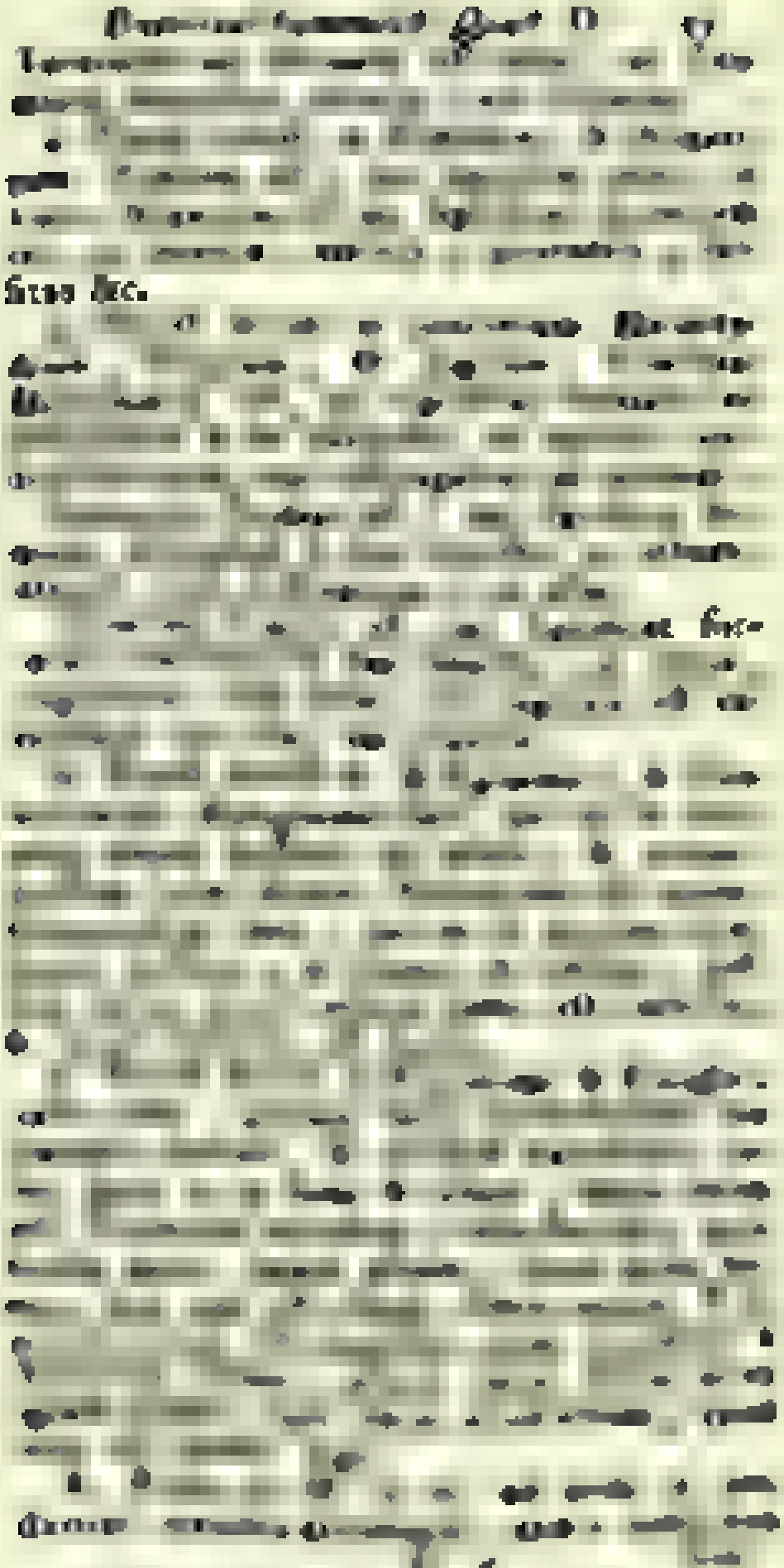
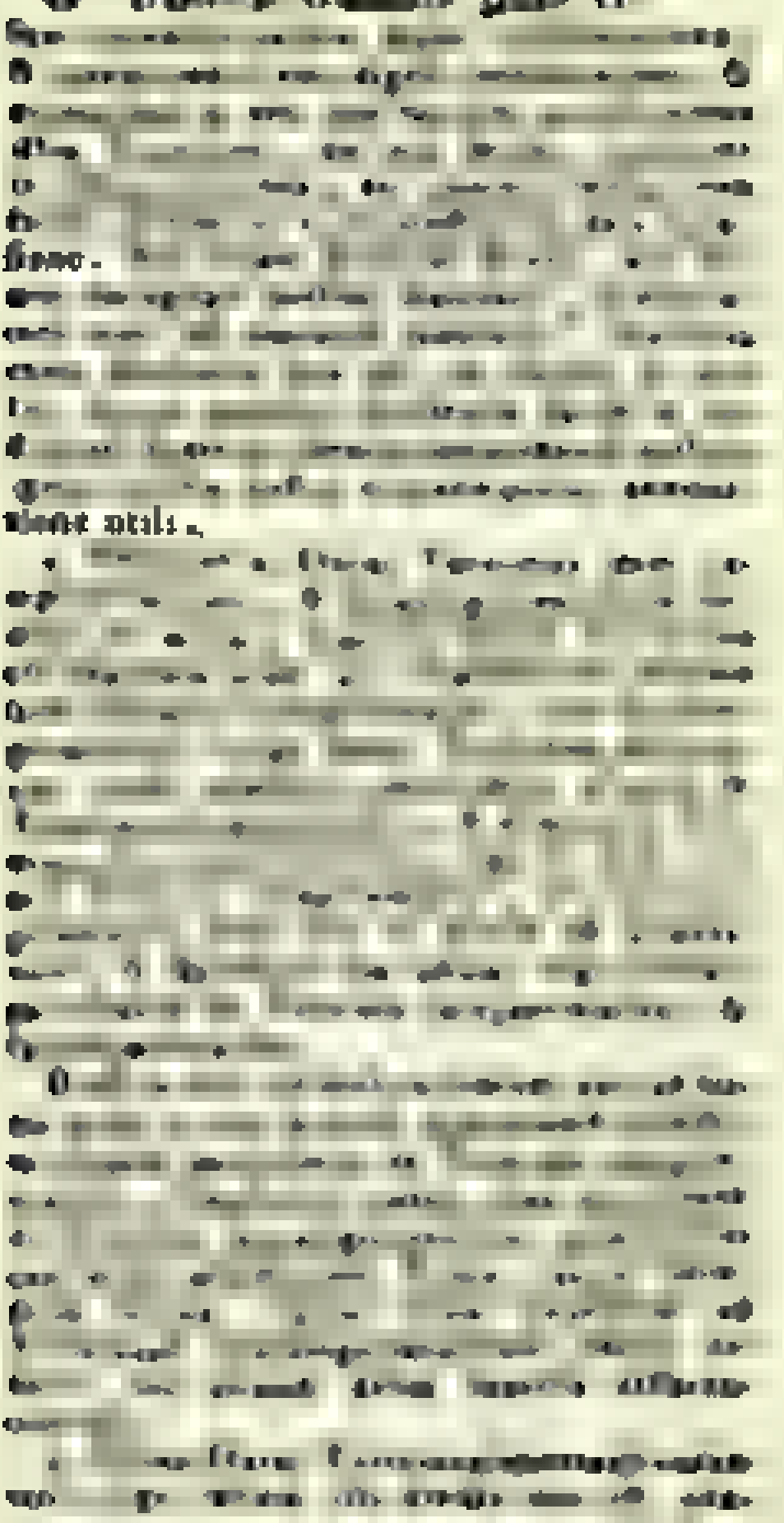
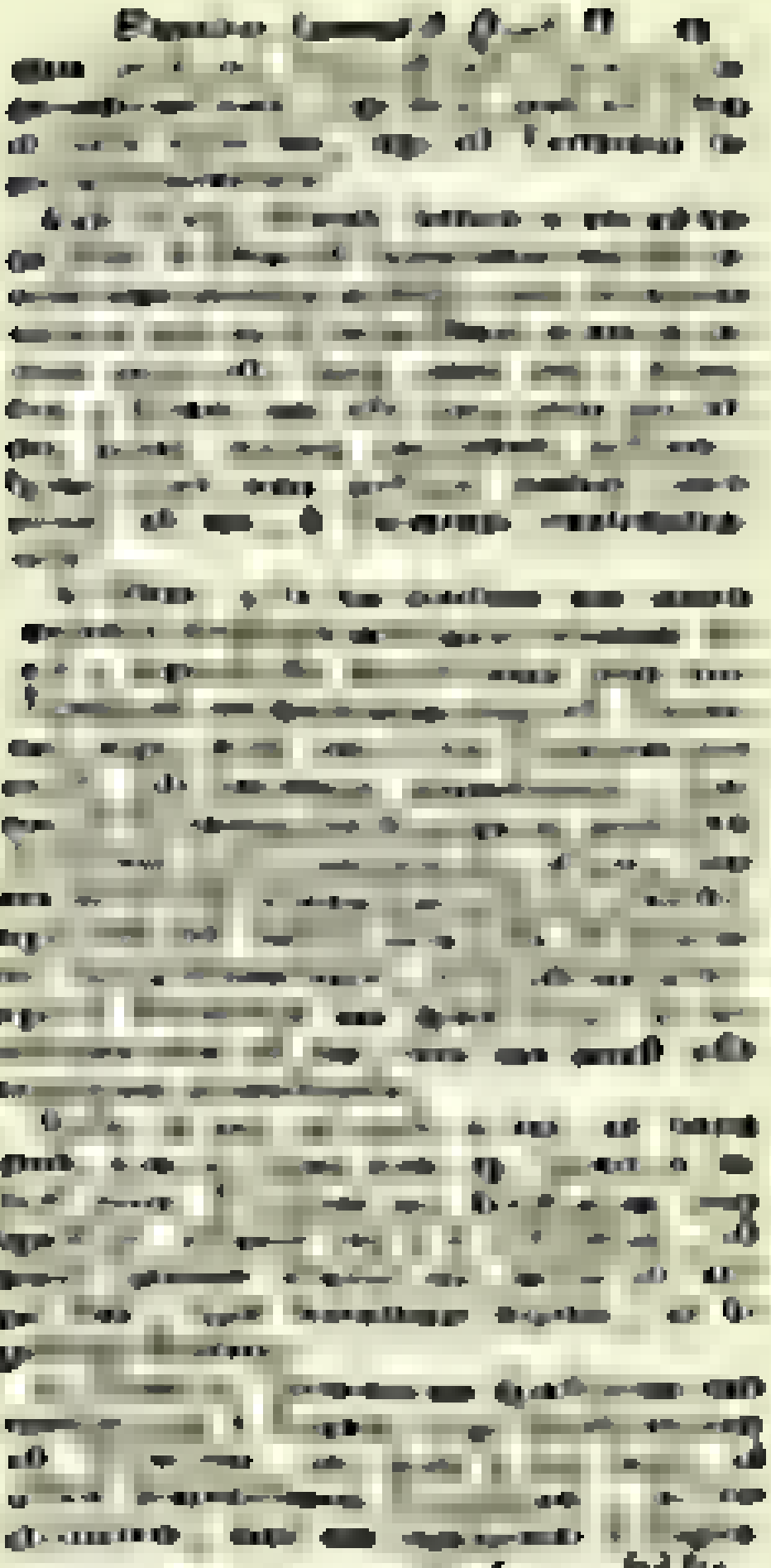
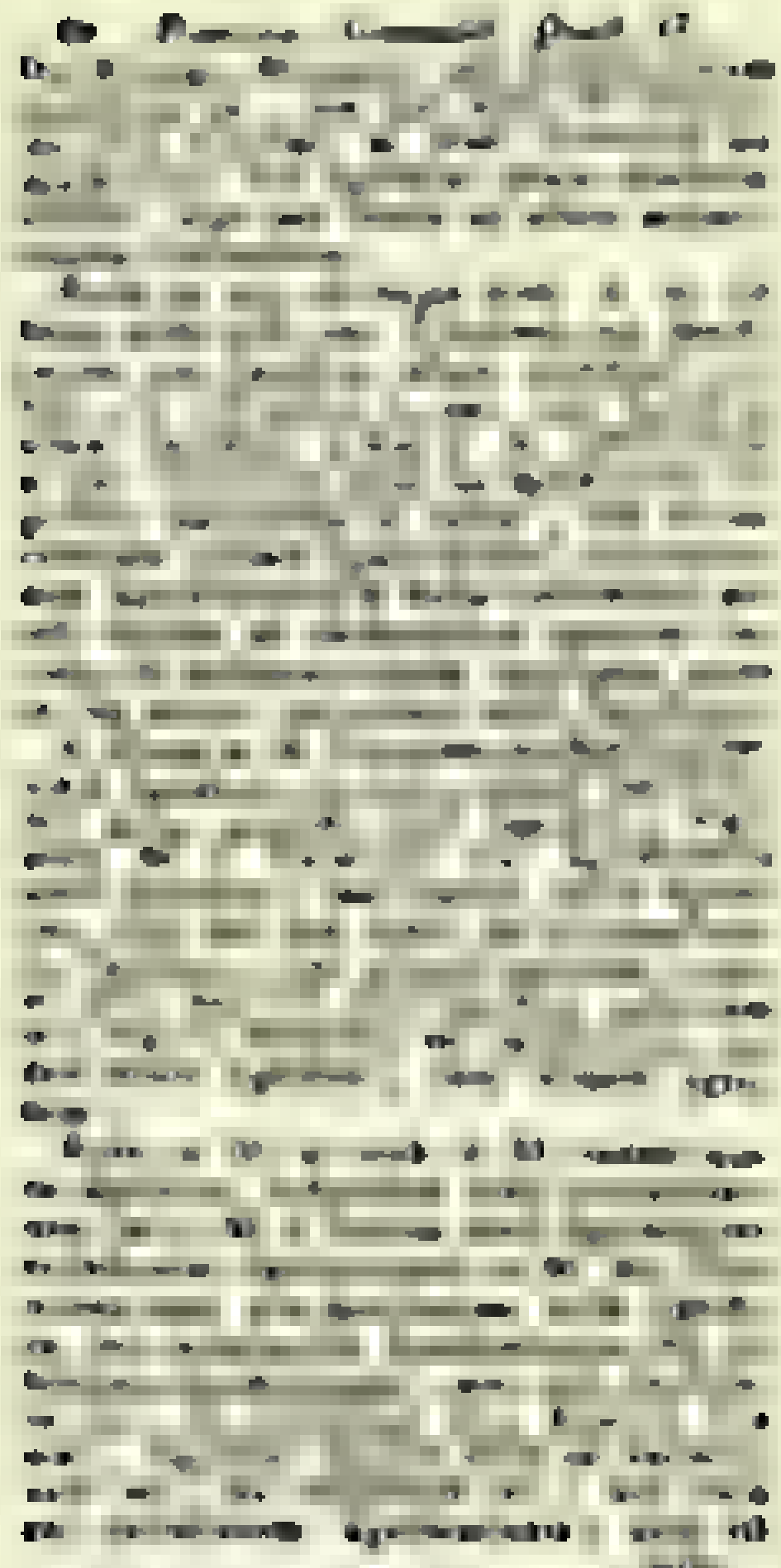
QUESTIO II.

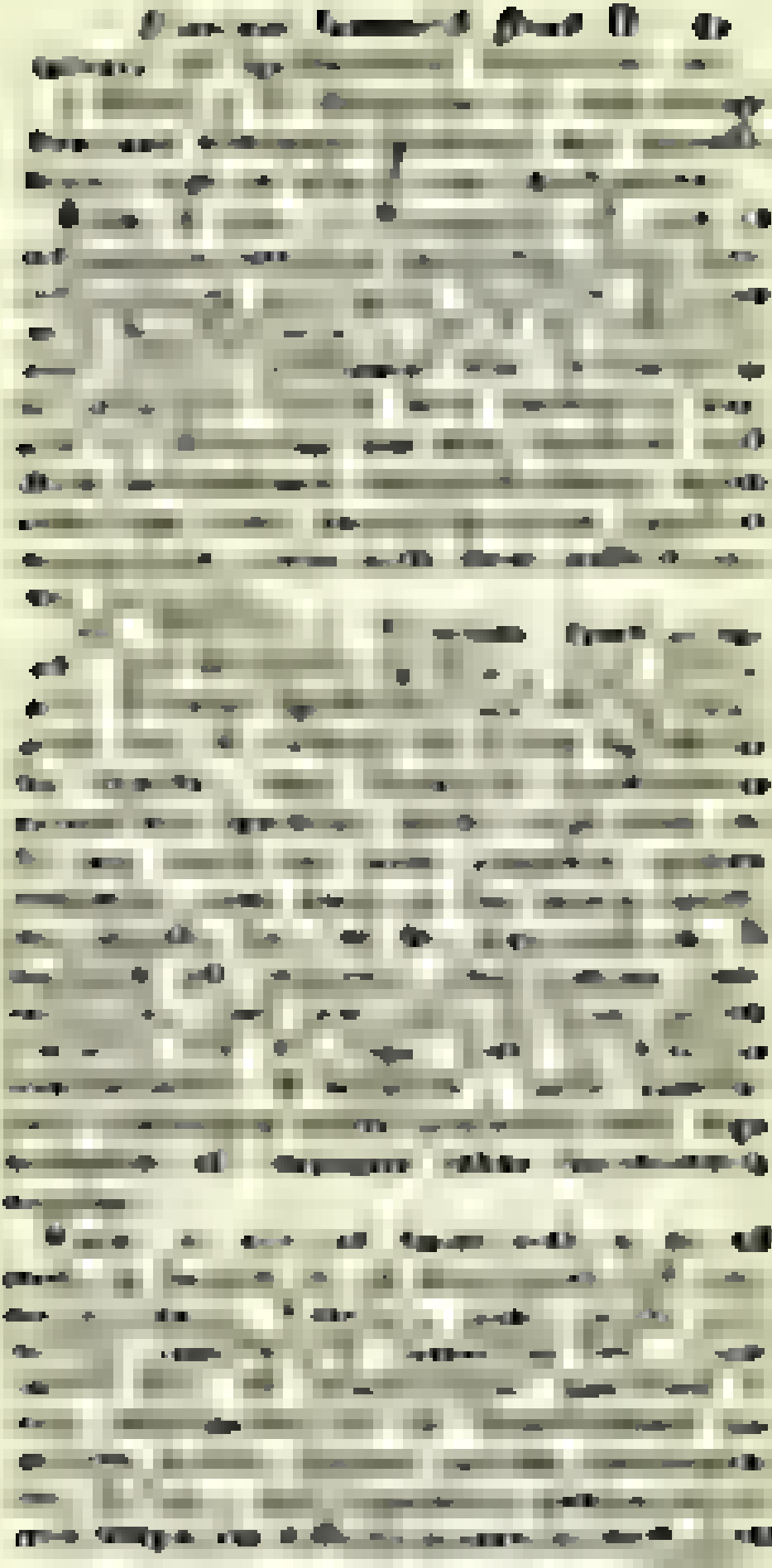


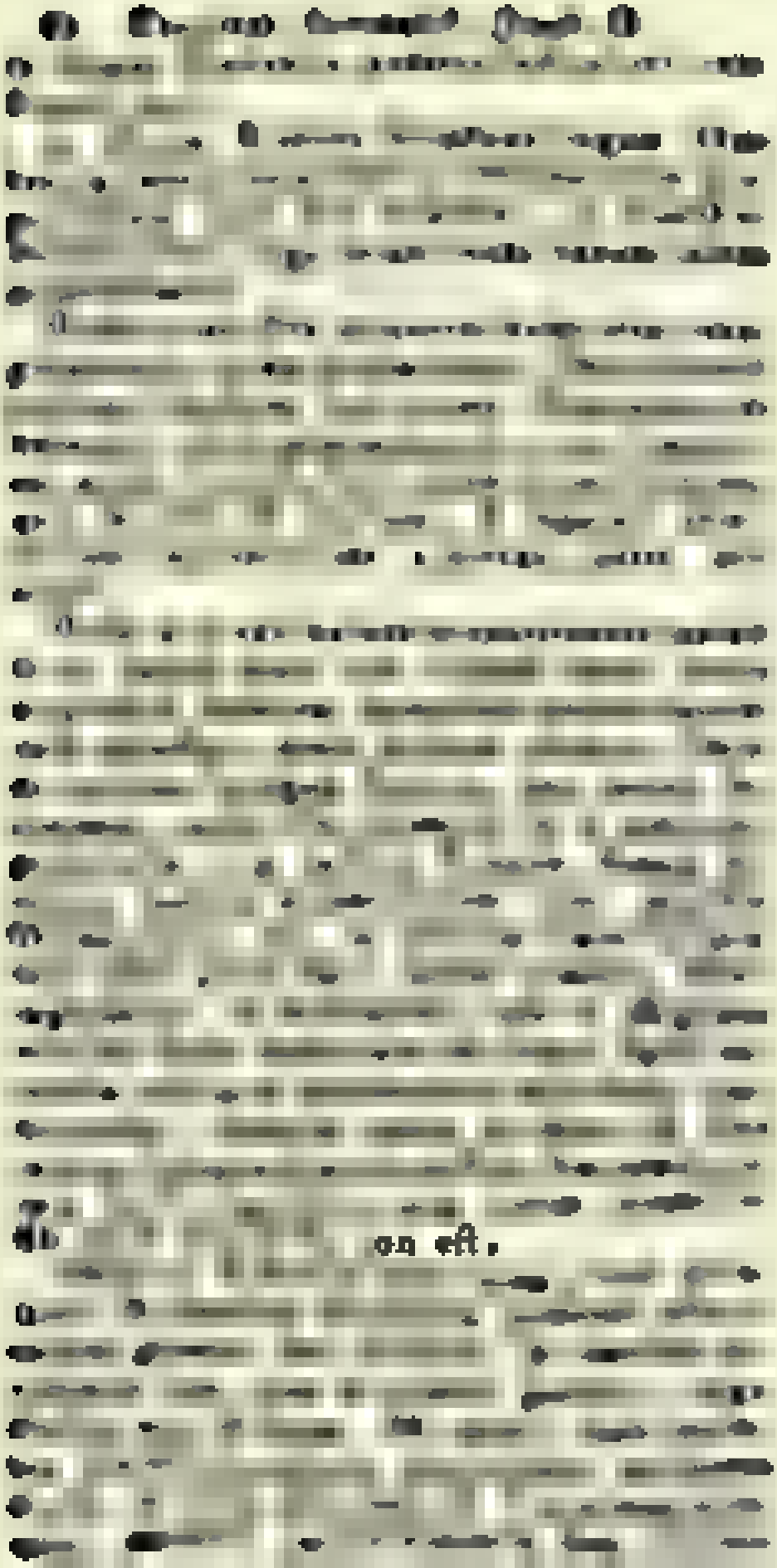








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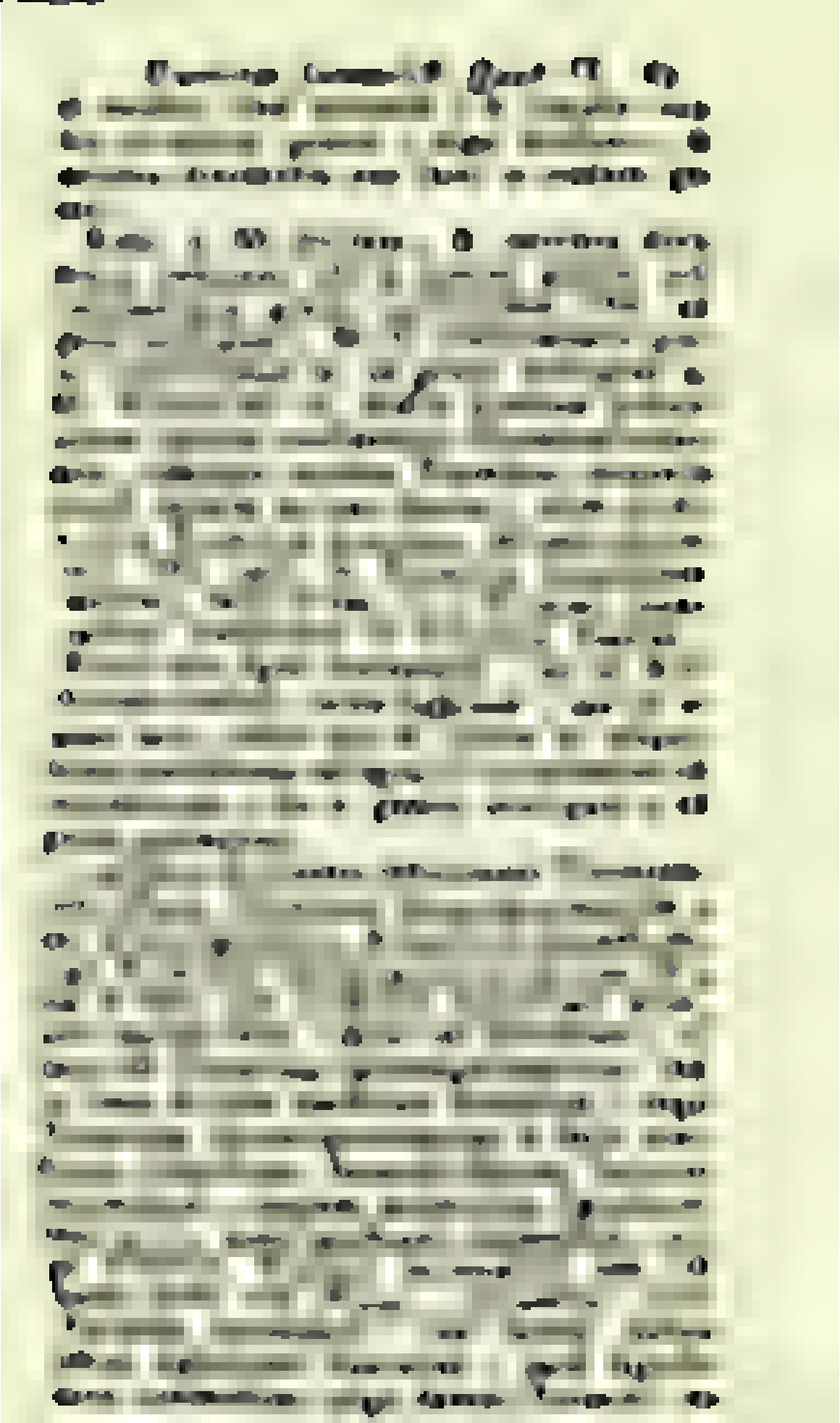
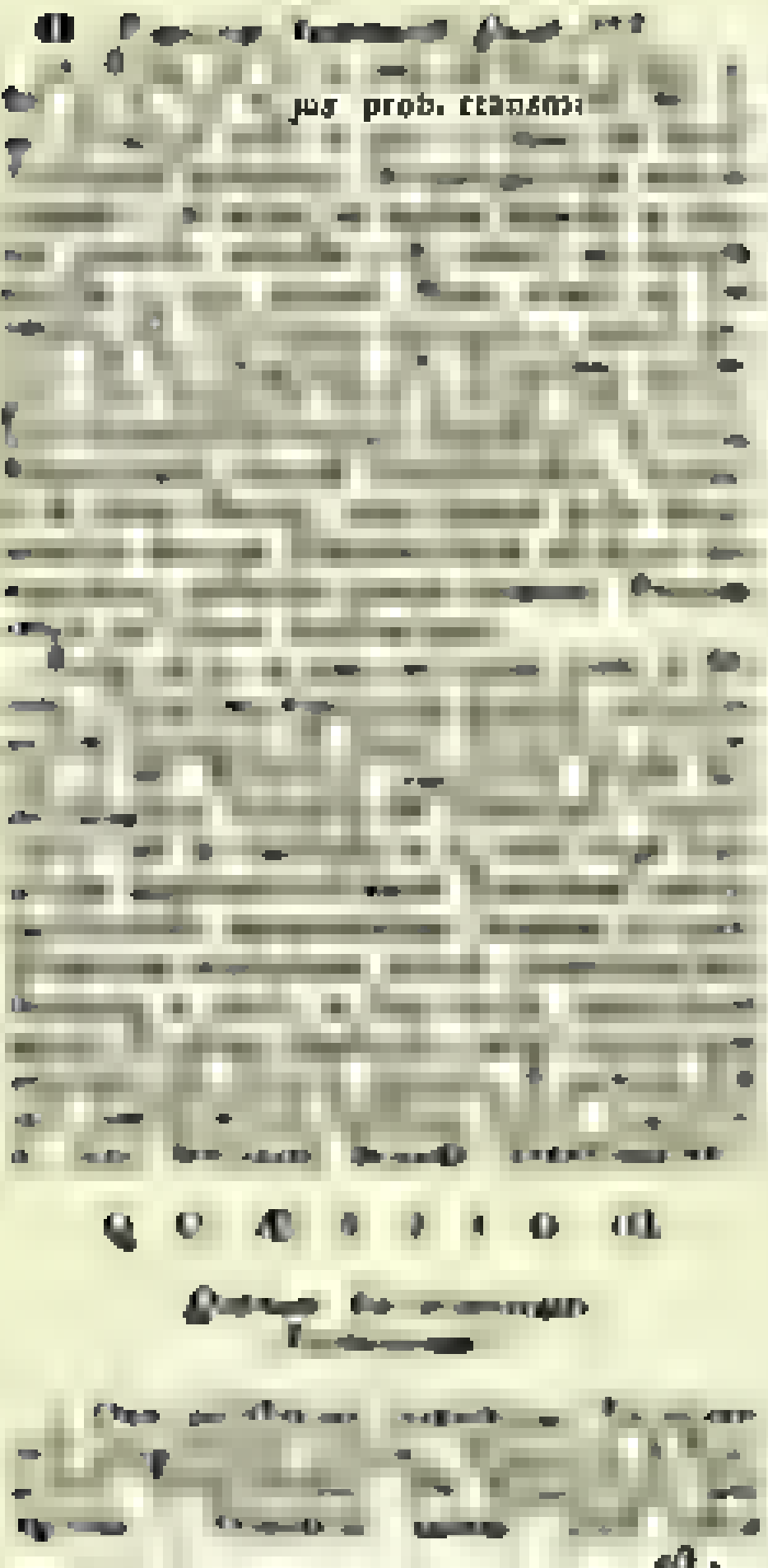


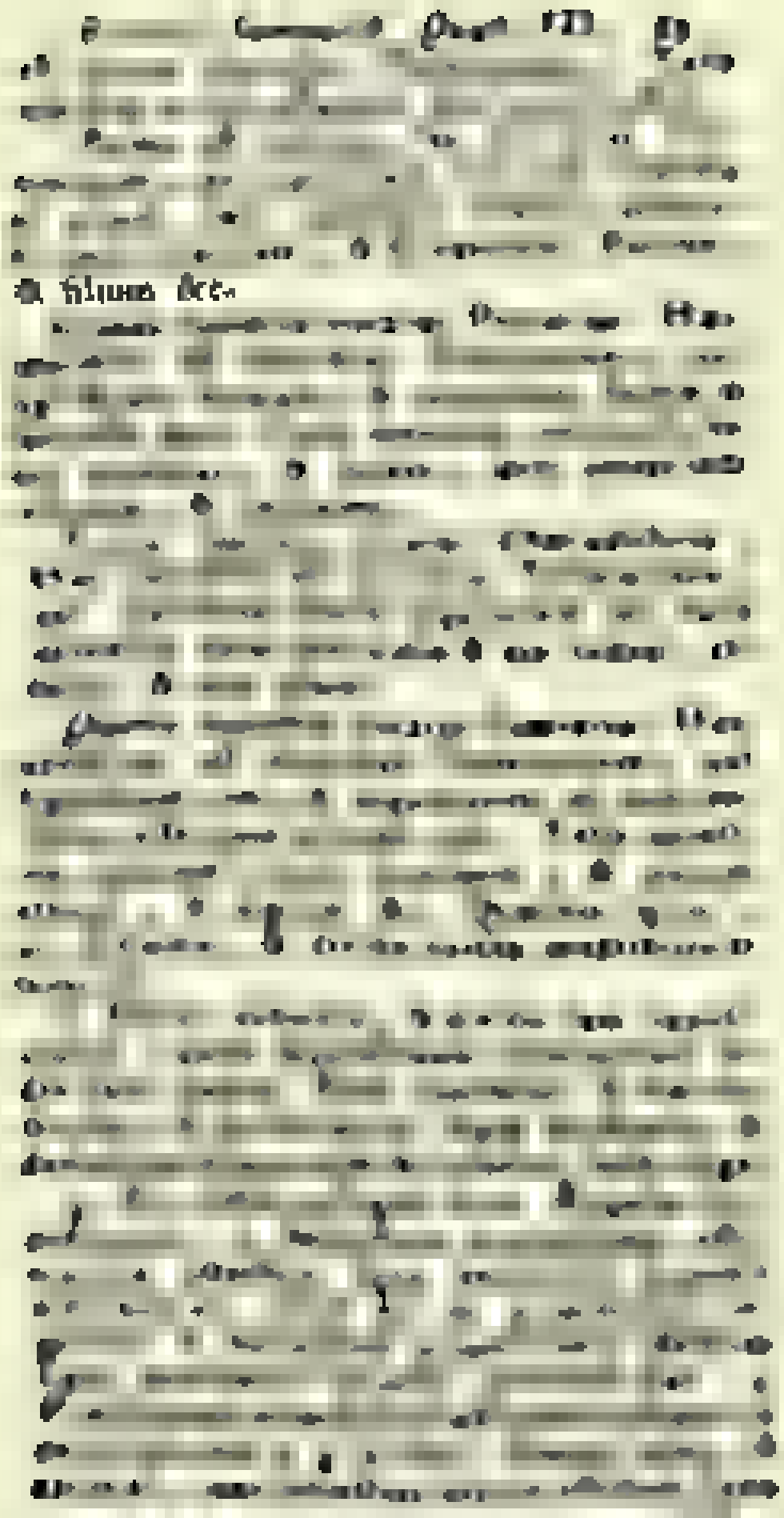
complexa, quorum primi sunt Ego sentio hominem, quod Ego sentiens complexum. Primo datur Terminus complexus, qui quamvis non habet partes, ergo Terminus complexus non potest definiri per partes suæ propositionis, nisi vt Nomen, cui Terminus complexus, licet vt nomen non habet partes; ergo datur Terminus complexus qui non habet partes nisi Nomen, ubi Ego sentio &c. ergo datur Terminus complexus, ac nullus homo quarto Albedo complexa Ego sentio formam non habet subjectum; ergo aliquis non est Terminus abstractus probat Albedo Ego sentio coloratum, qui complexus est non est subjectum; ergo Ego sentio formam cum subjecto.

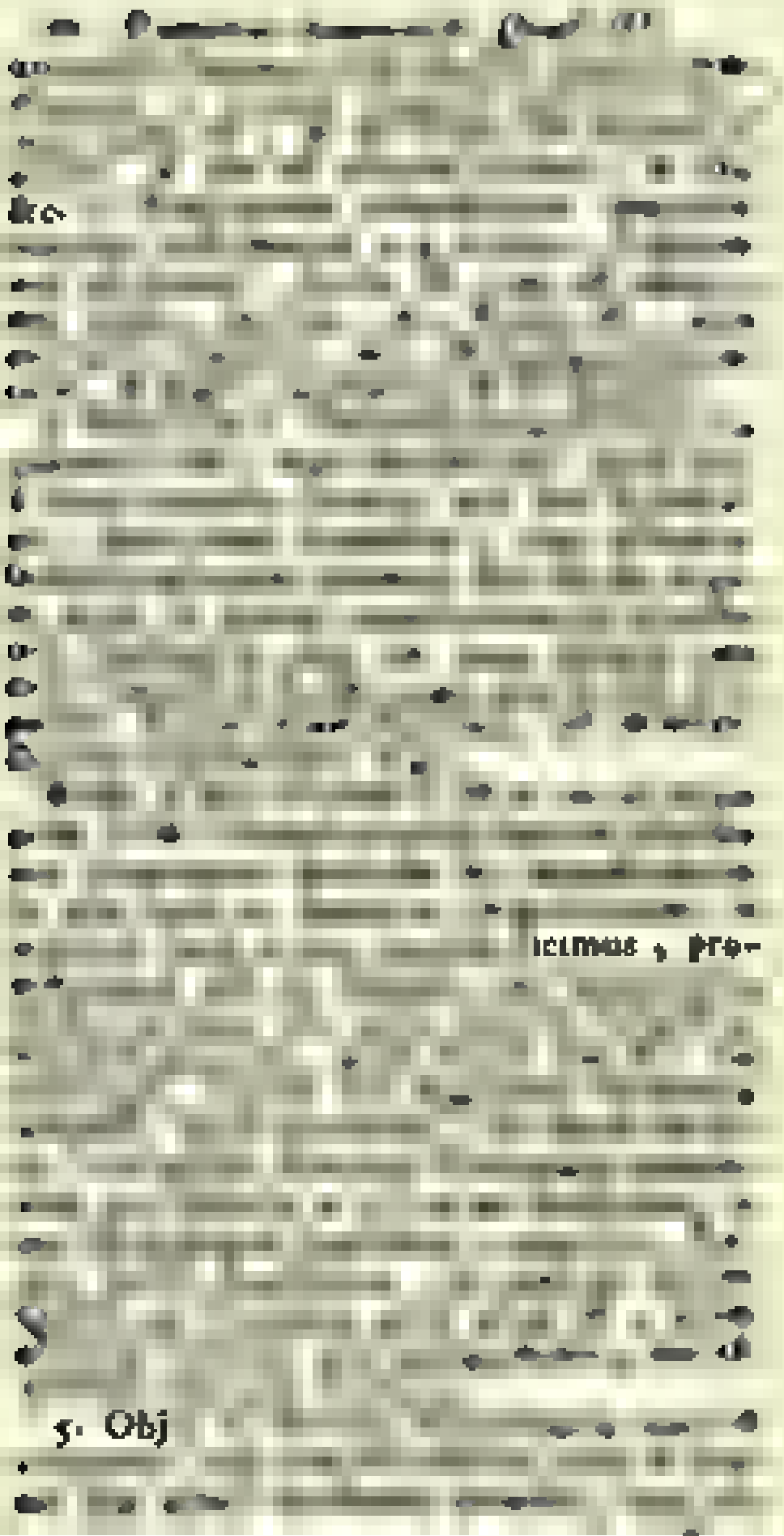
Ad Ratio ad primum numerum in antecedenti prob. d. M. vt dum est adverbium hæc de omni negatiuum complexum. M. hæc de negativo formalem complexum. M. hæc de omni negativo vt dum vocatum Ego sentio formam, sive verum, adequate tamen est in omni casu, non in omni adverbio, quia non potuntur ad aliud nisi 6 vltimi alterius loqui, de Terminum vt hanc esse Terminum Propositionalem, ut ego sentio &c. tantum propositionalem in parte subjecti, quæ numero pro parte subjecti.

Ratio ad 2. in antecedenti prob. antecedens M. in toto primo complexo propositionali pro 2 de Terminum non habente quidem vnum de termino complexo, quem habent in toto disjuncto.

Ratio ad 3. in antecedenti prob. de M. ad hujus prob. d. non vt Nomen, dum Ego sentio &c. ac nullus homo, &c. ut ostendo vnde Ego sentio &c. non est, ergo vt Nomen est Terminus



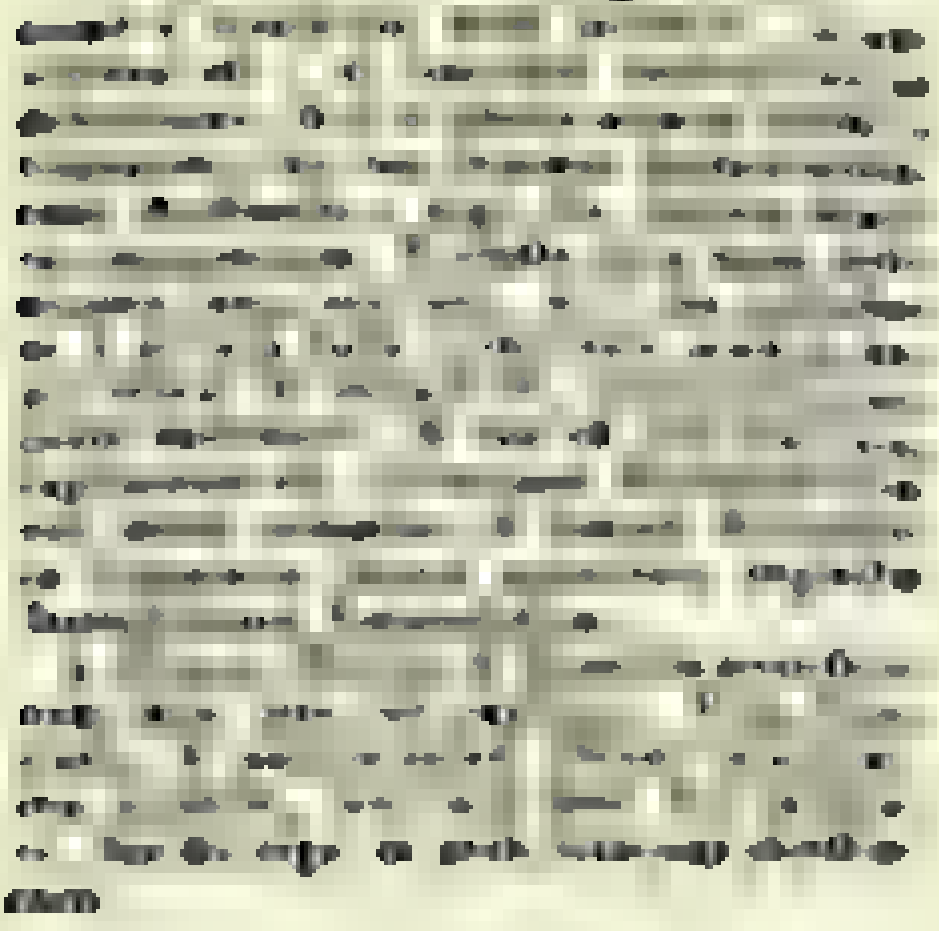


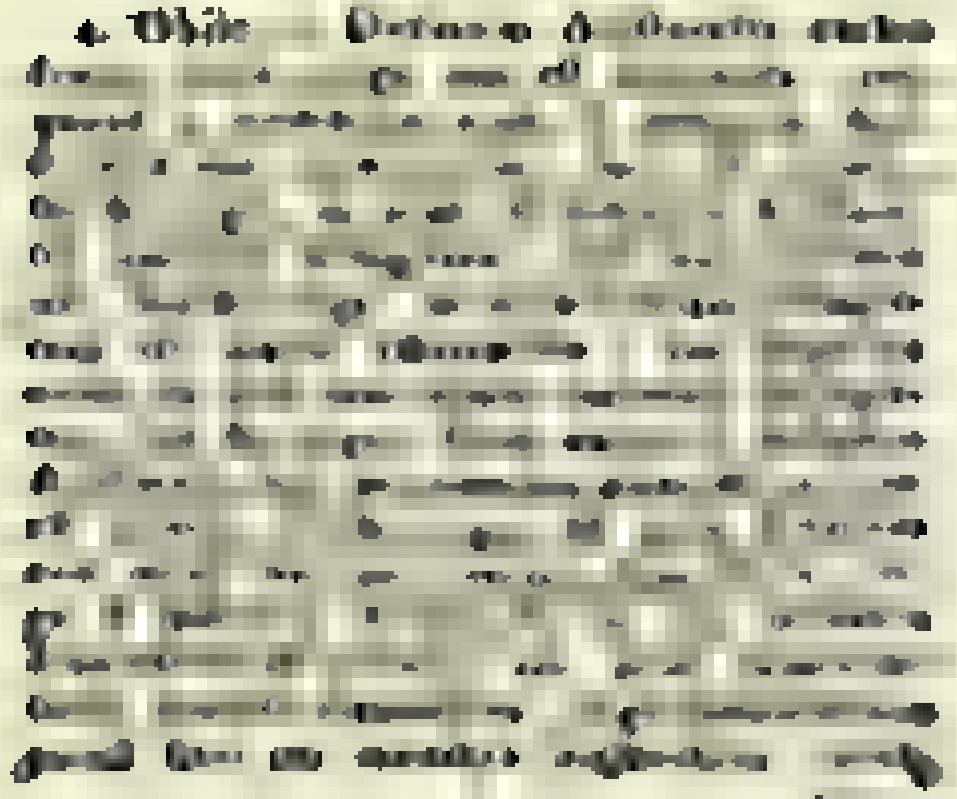


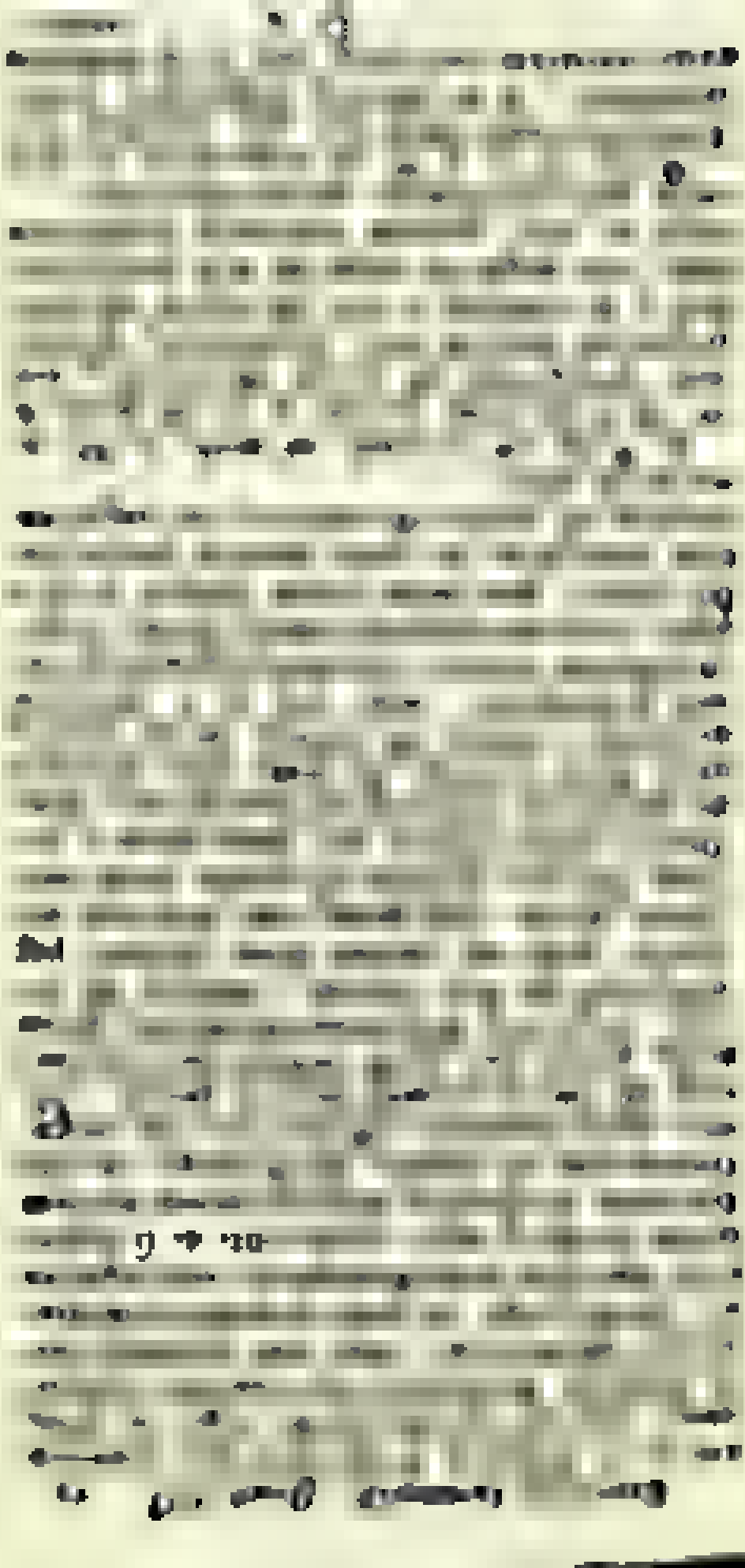
QUAESTIO III.

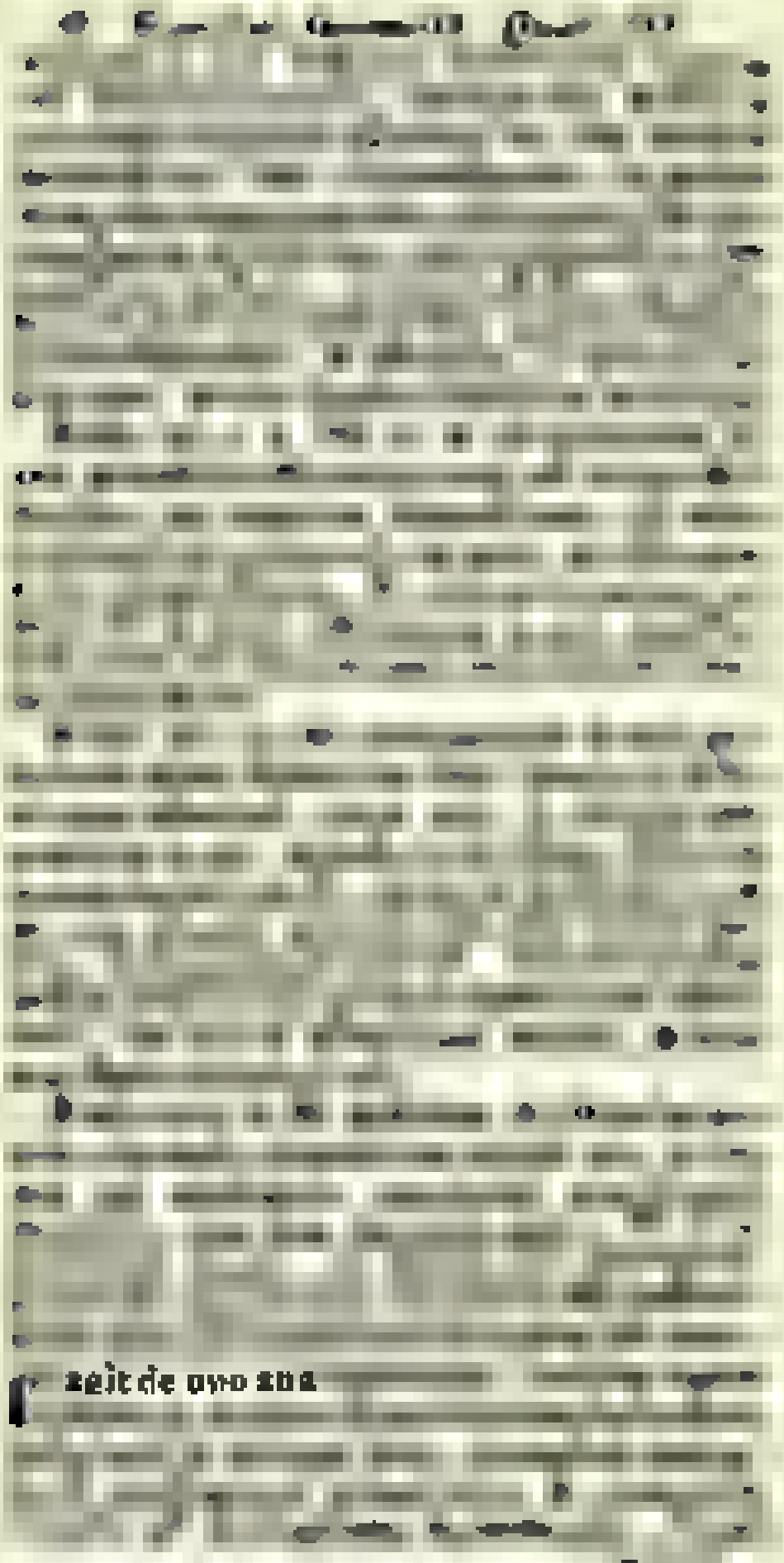
De Poetis.

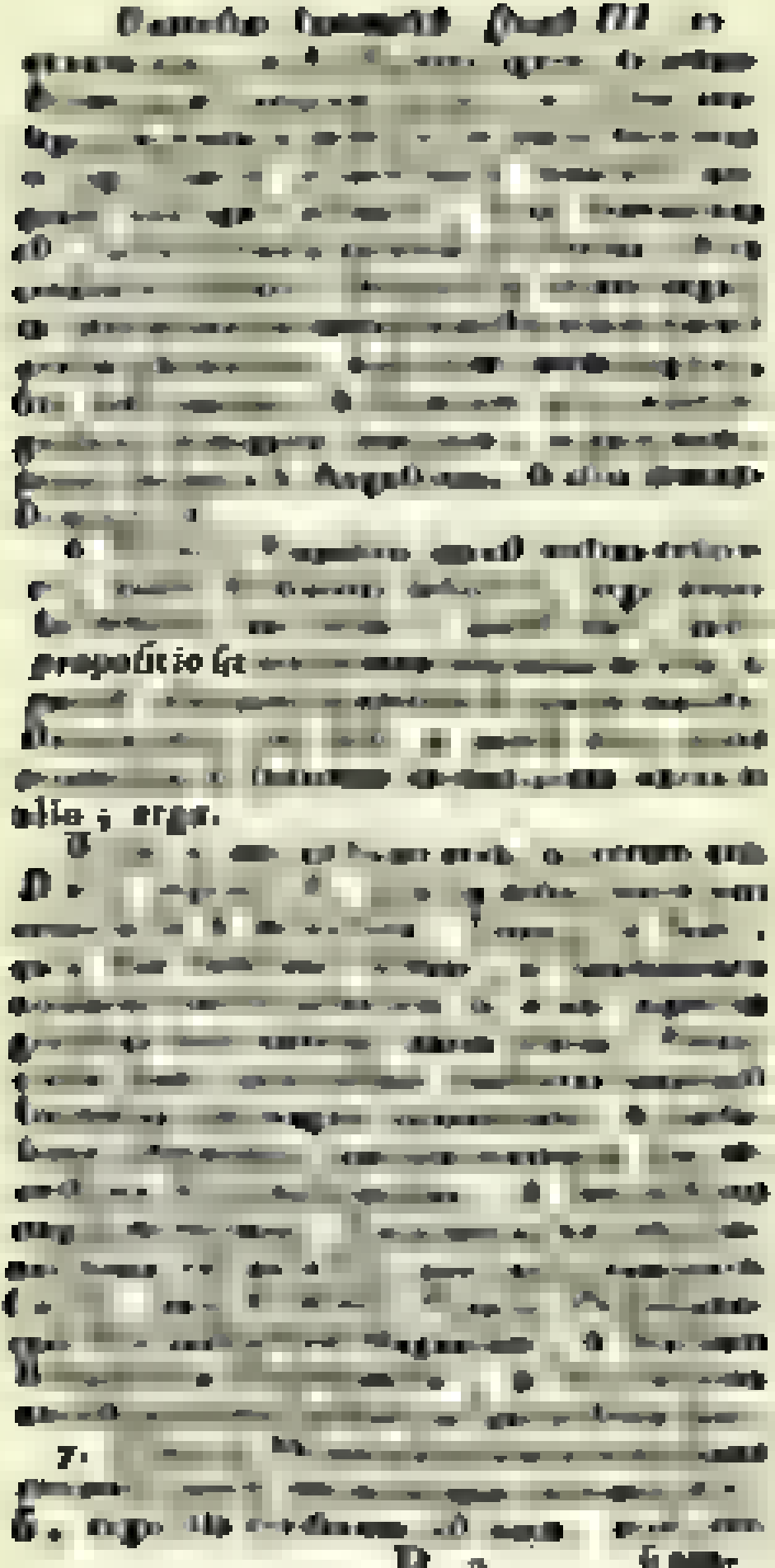
1. Qui, quando, & quis fuerit primus Poeta?

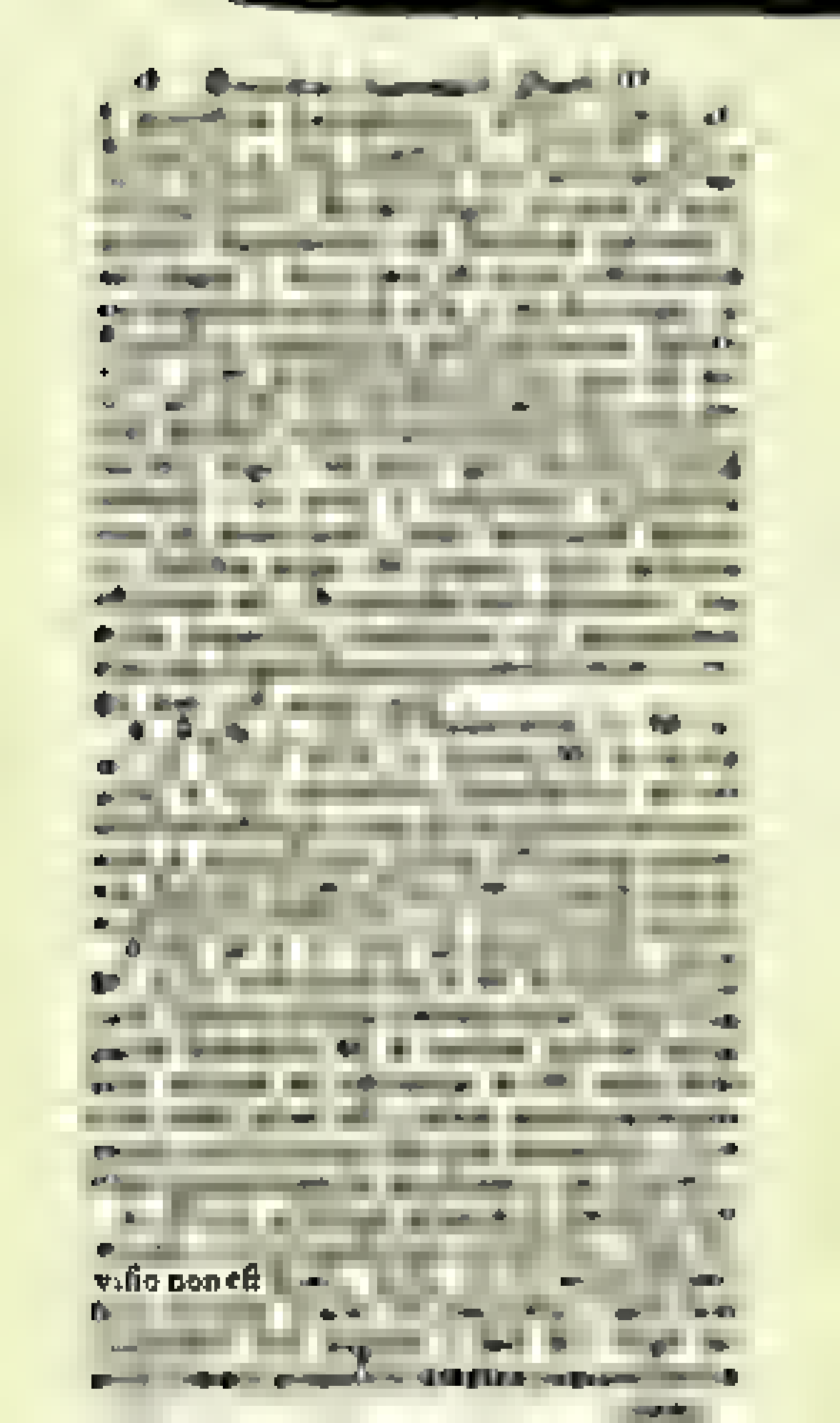


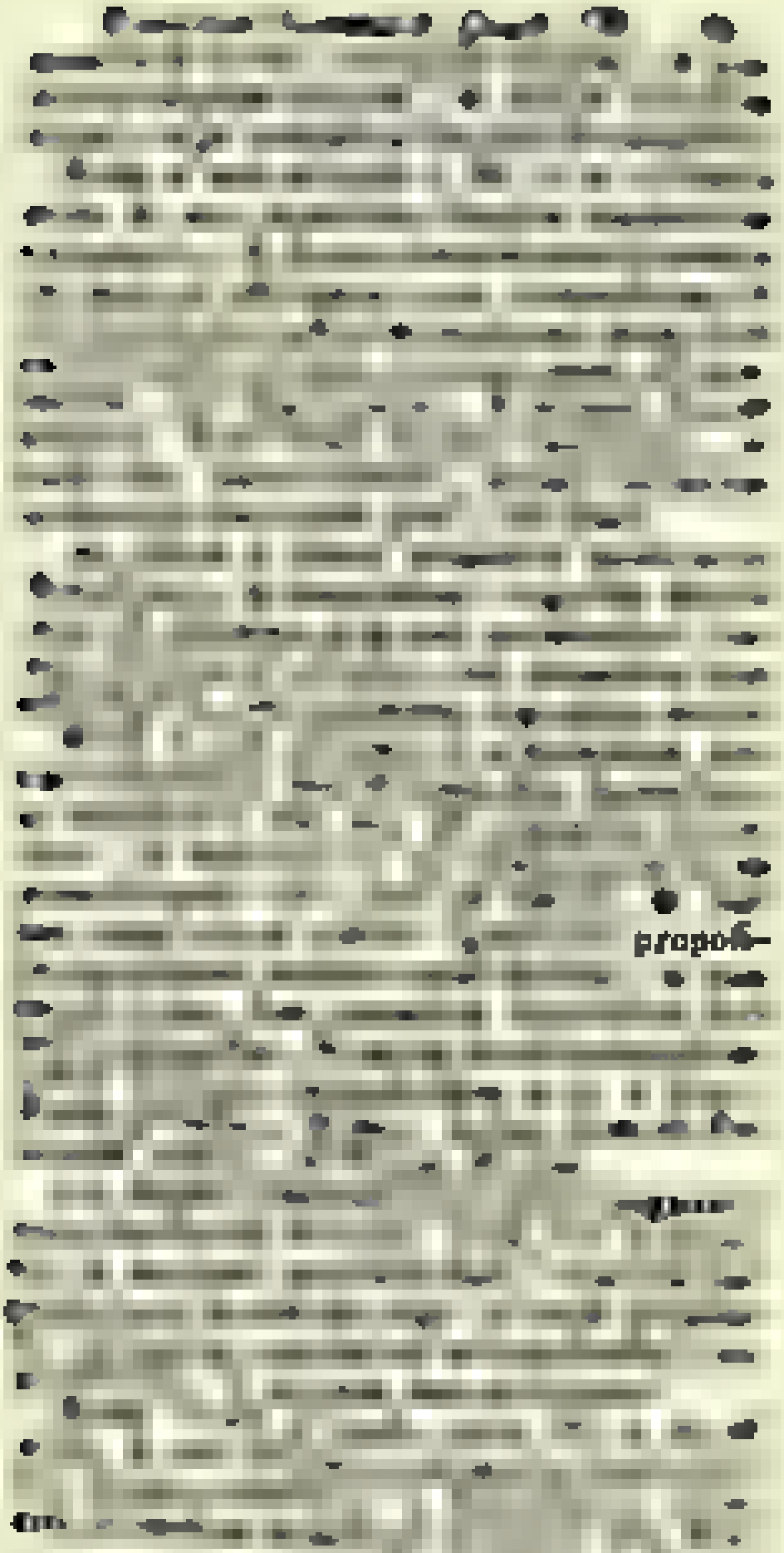


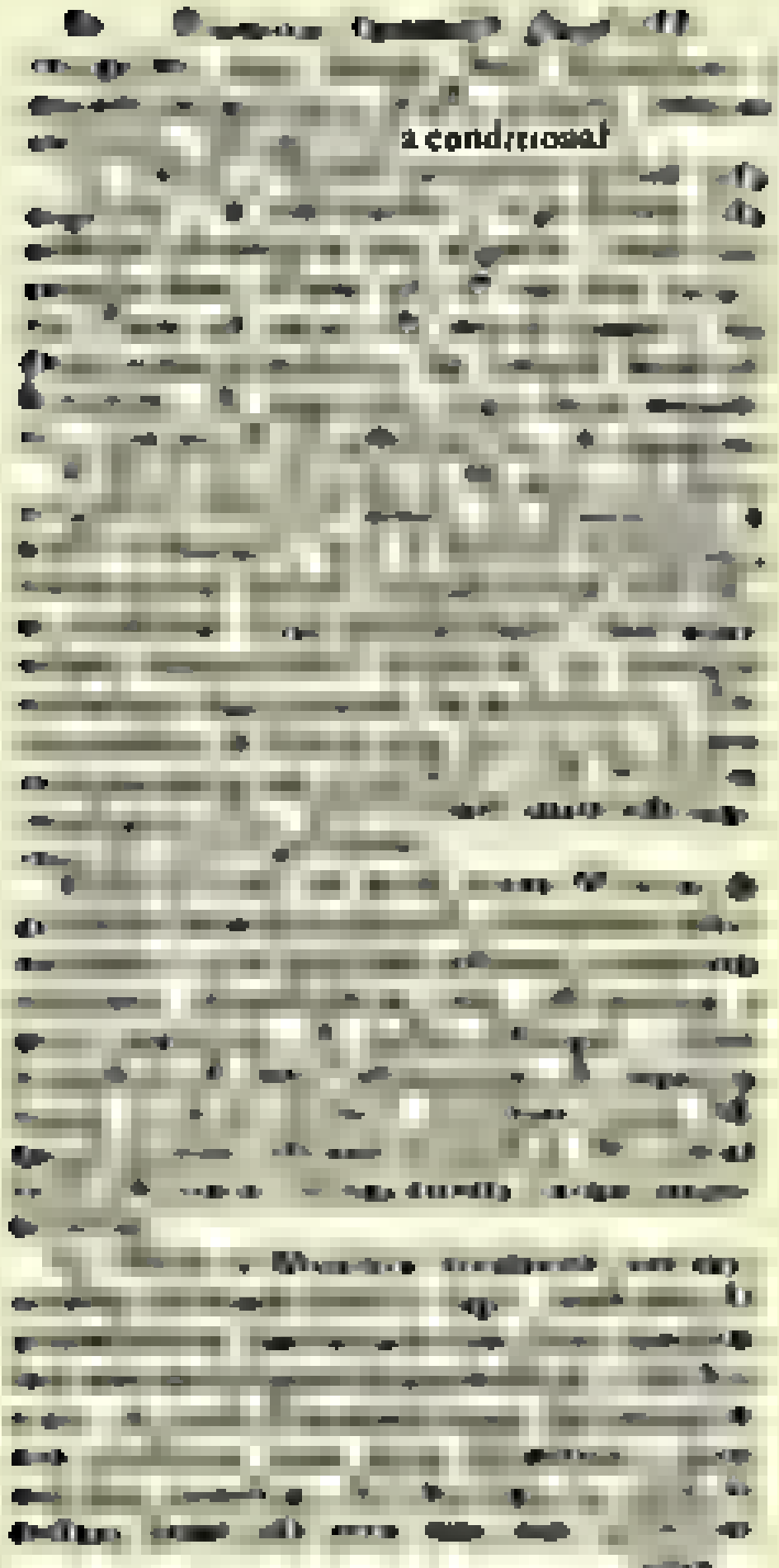


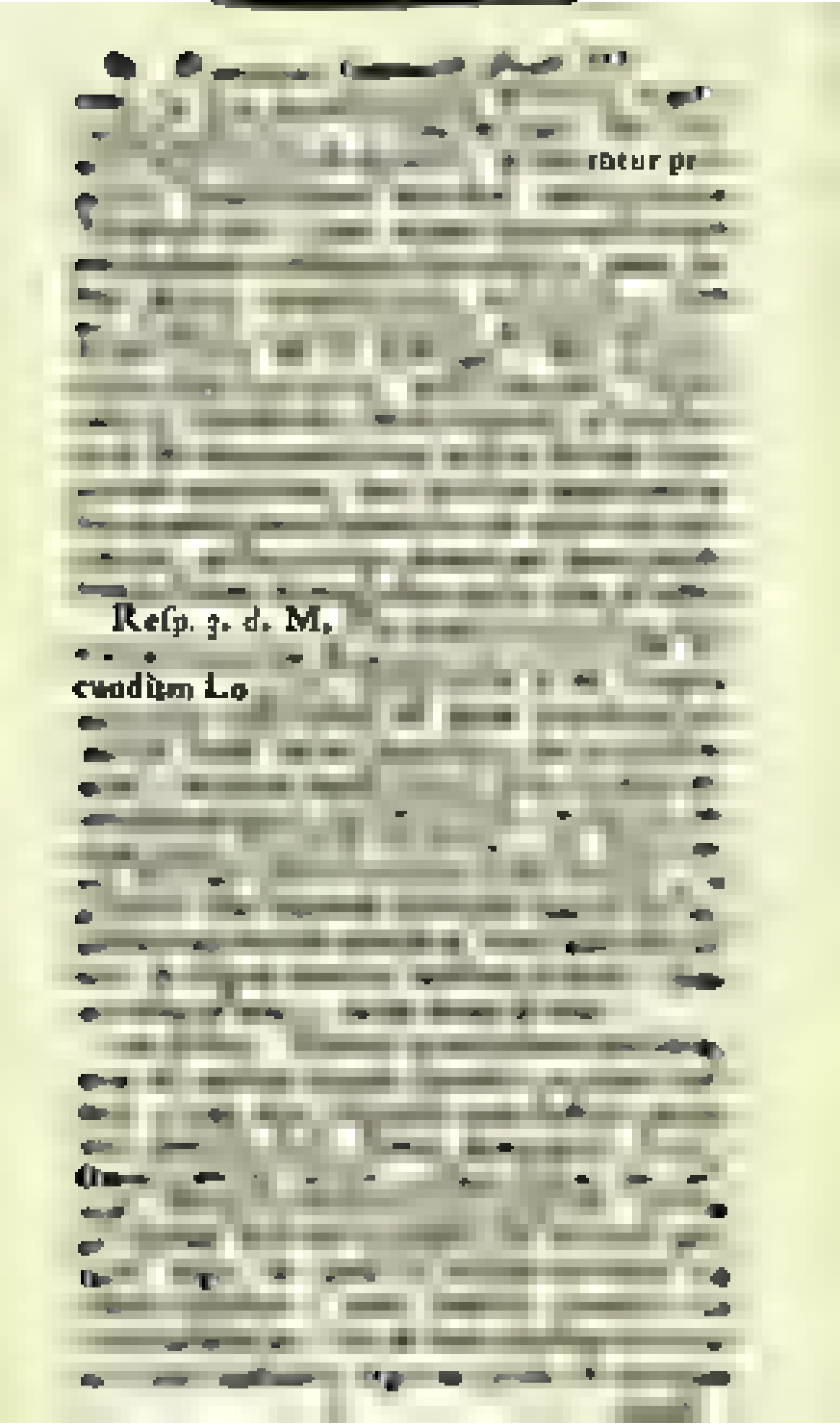








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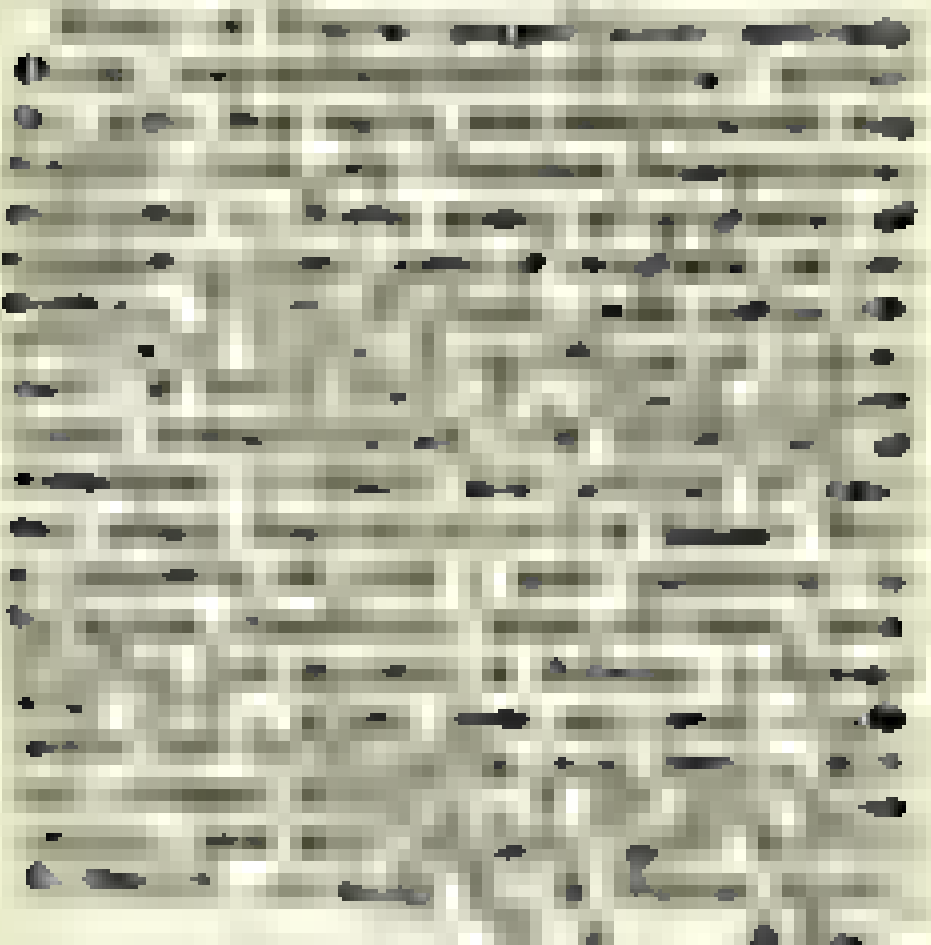
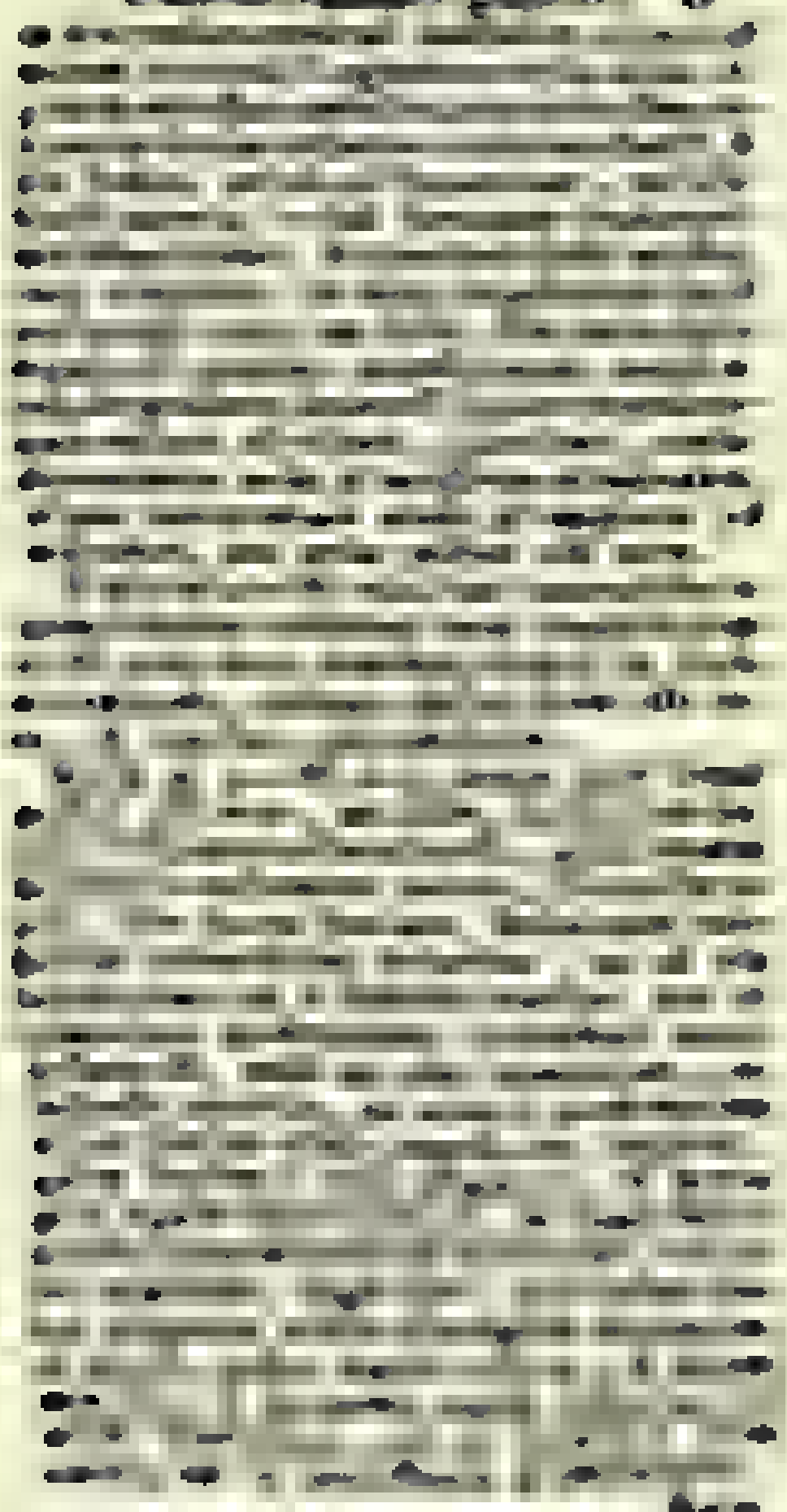
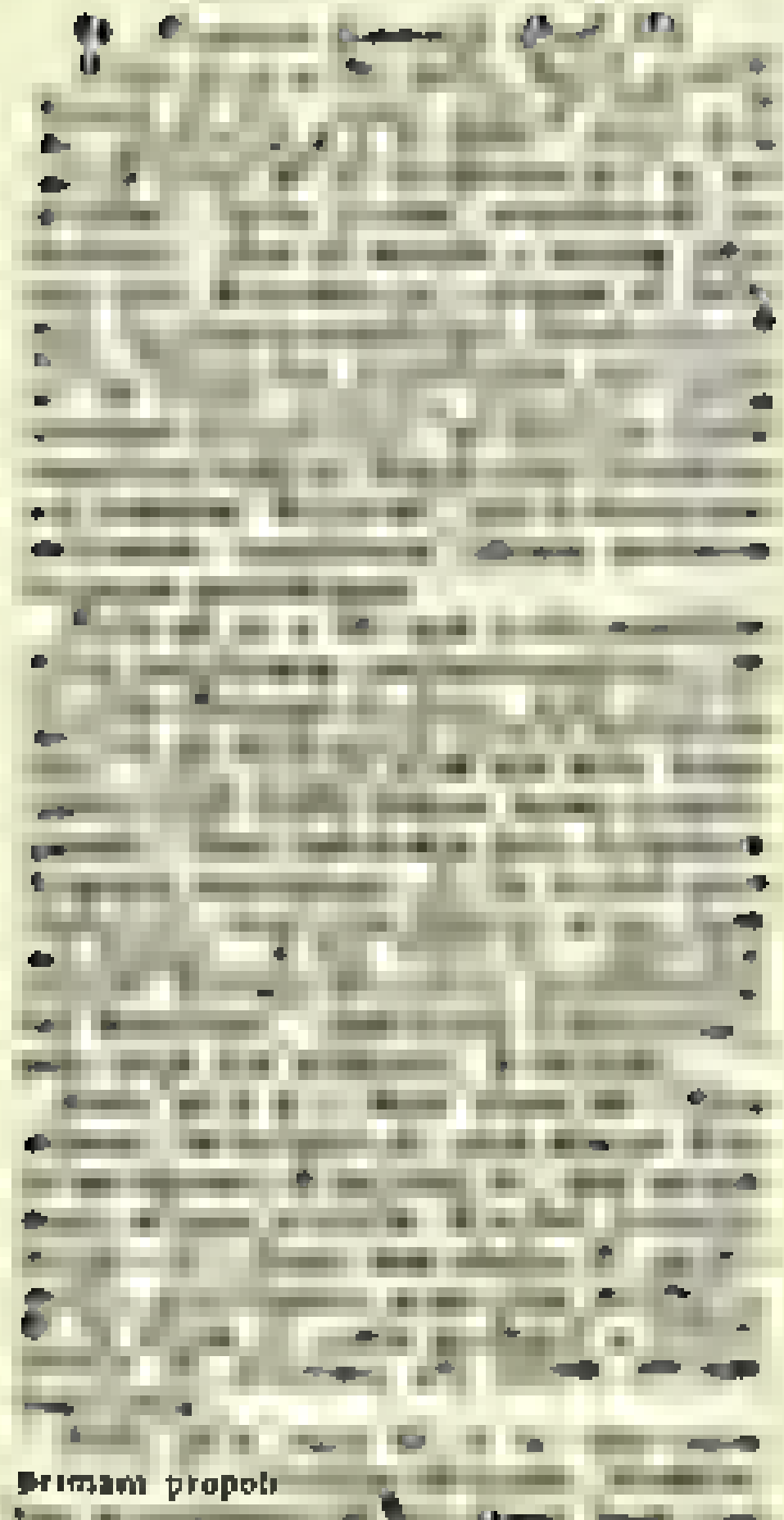
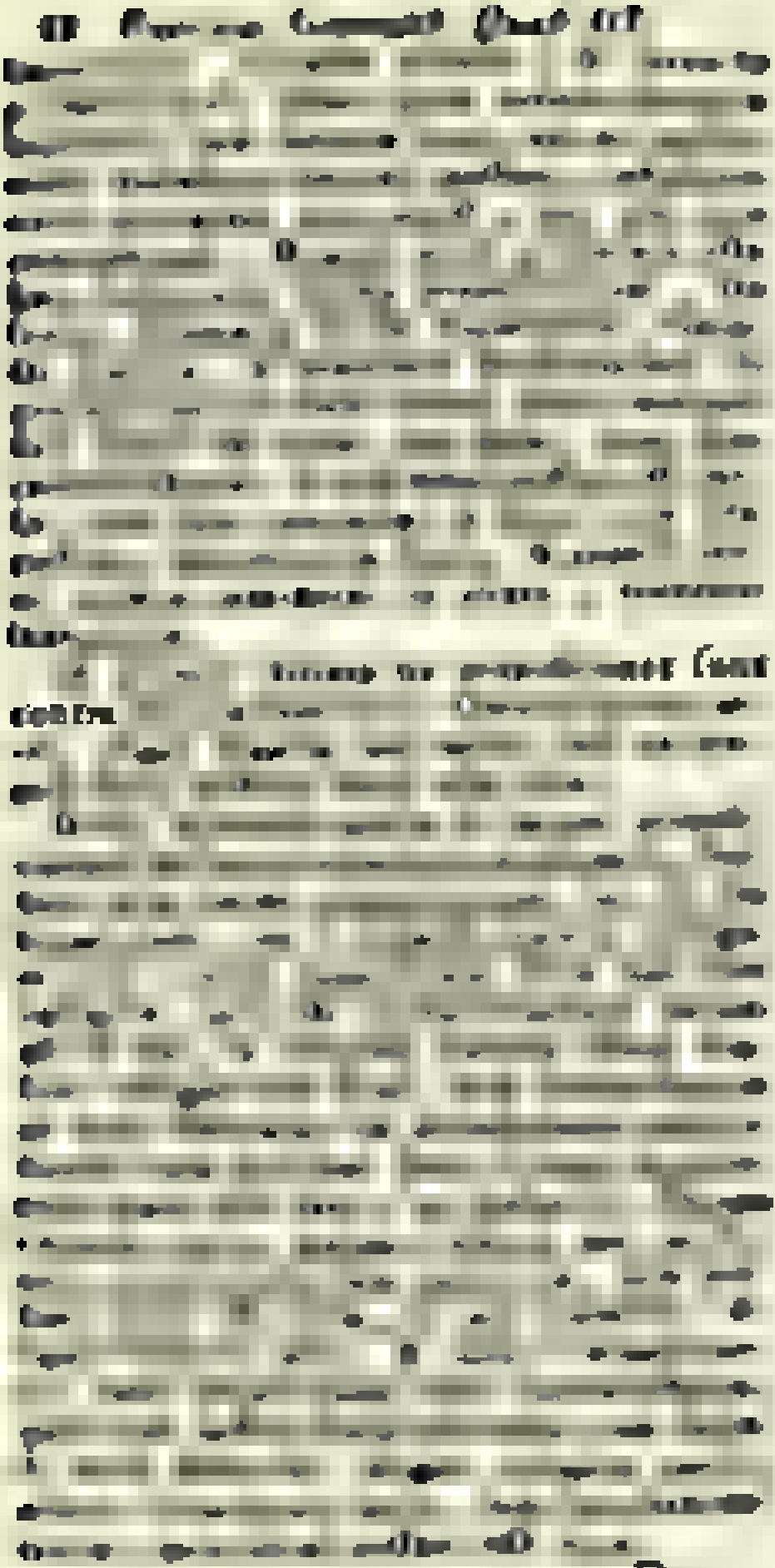
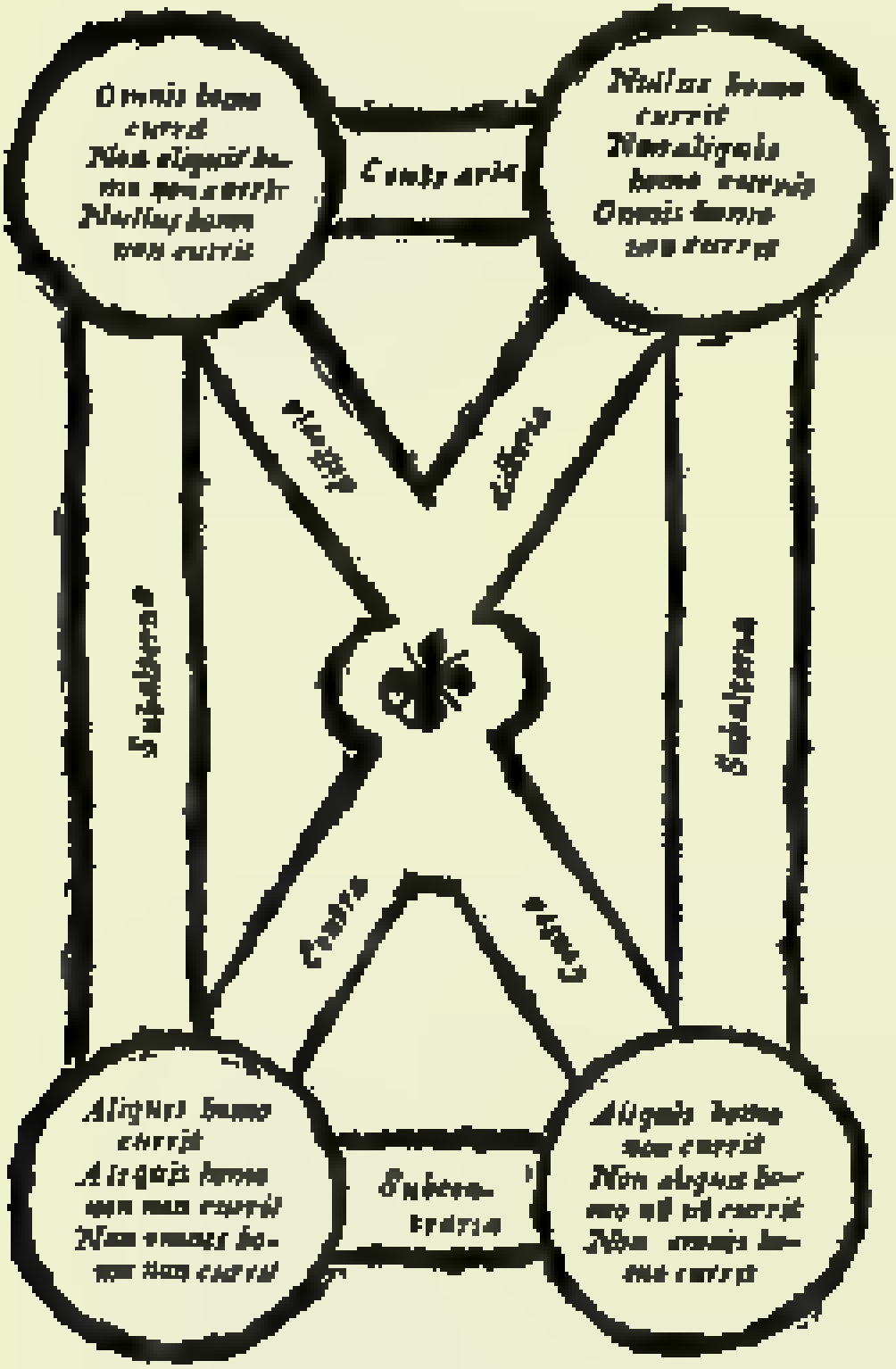


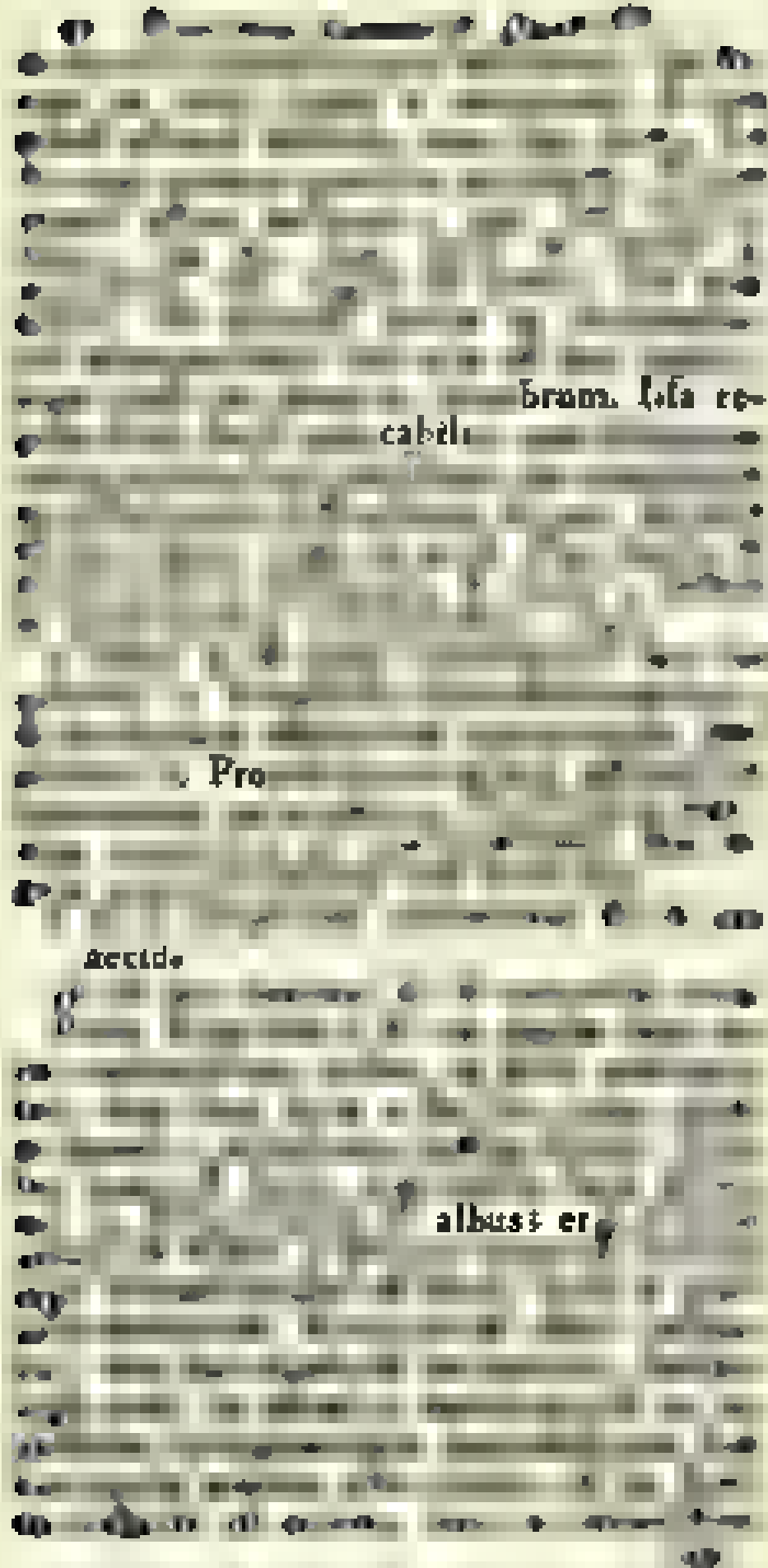








3 Nota 2. Conversio propositionum est mutatio subjecti in prædicatum servato eadem quantitate, aut qualitate propositionis v. g. Omnis homo est animal, aliquod animal est homo: prior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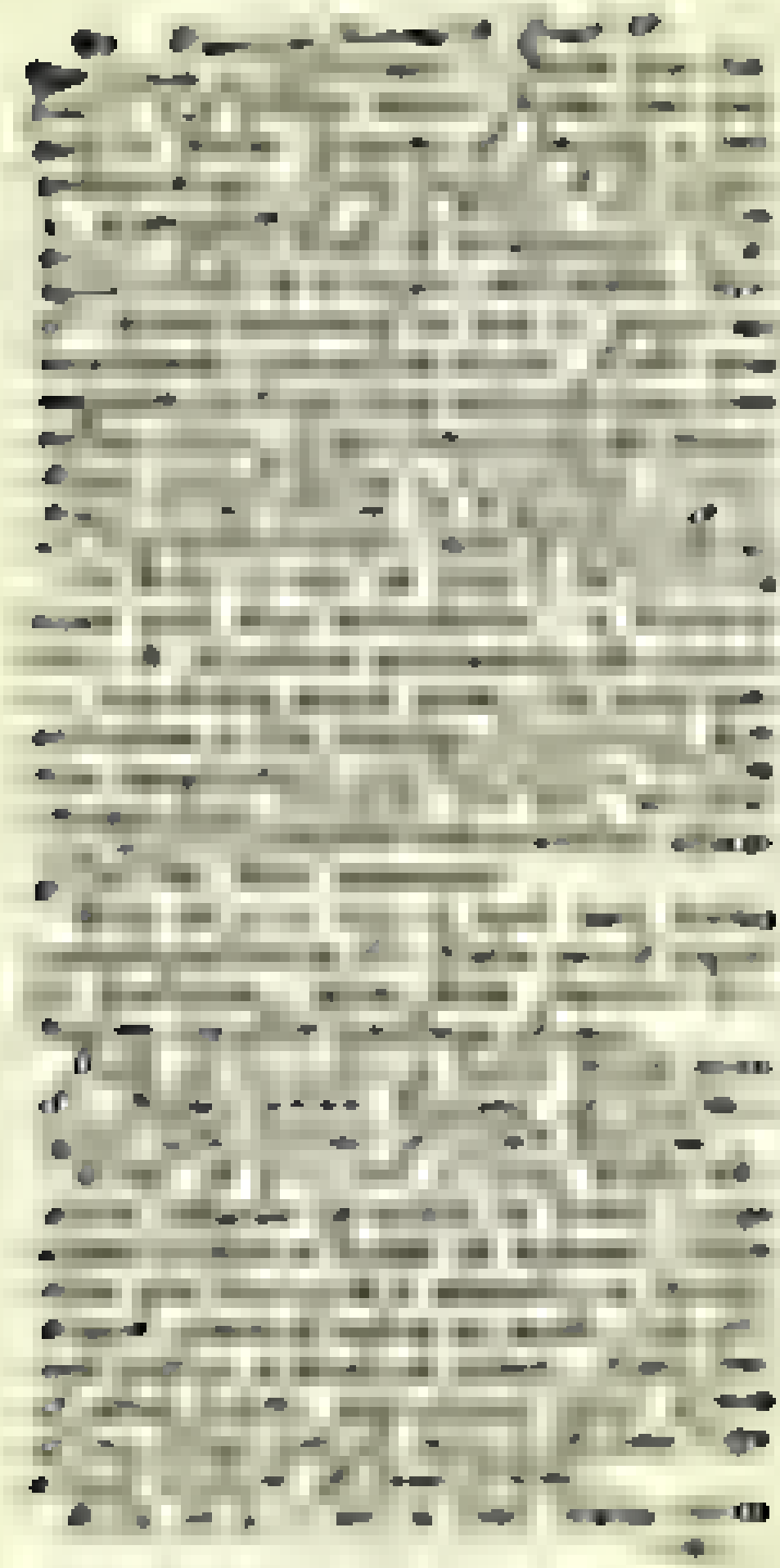
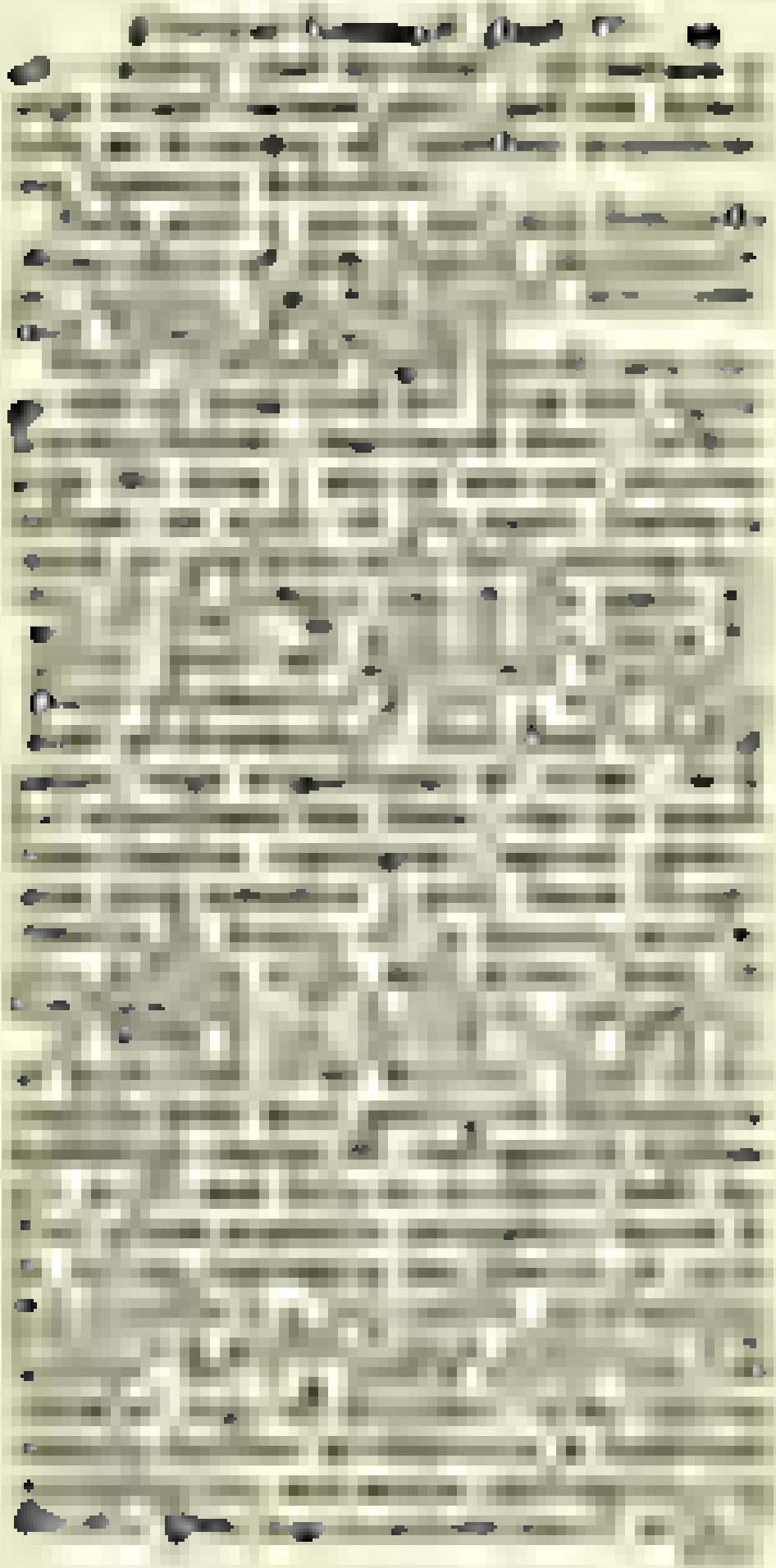
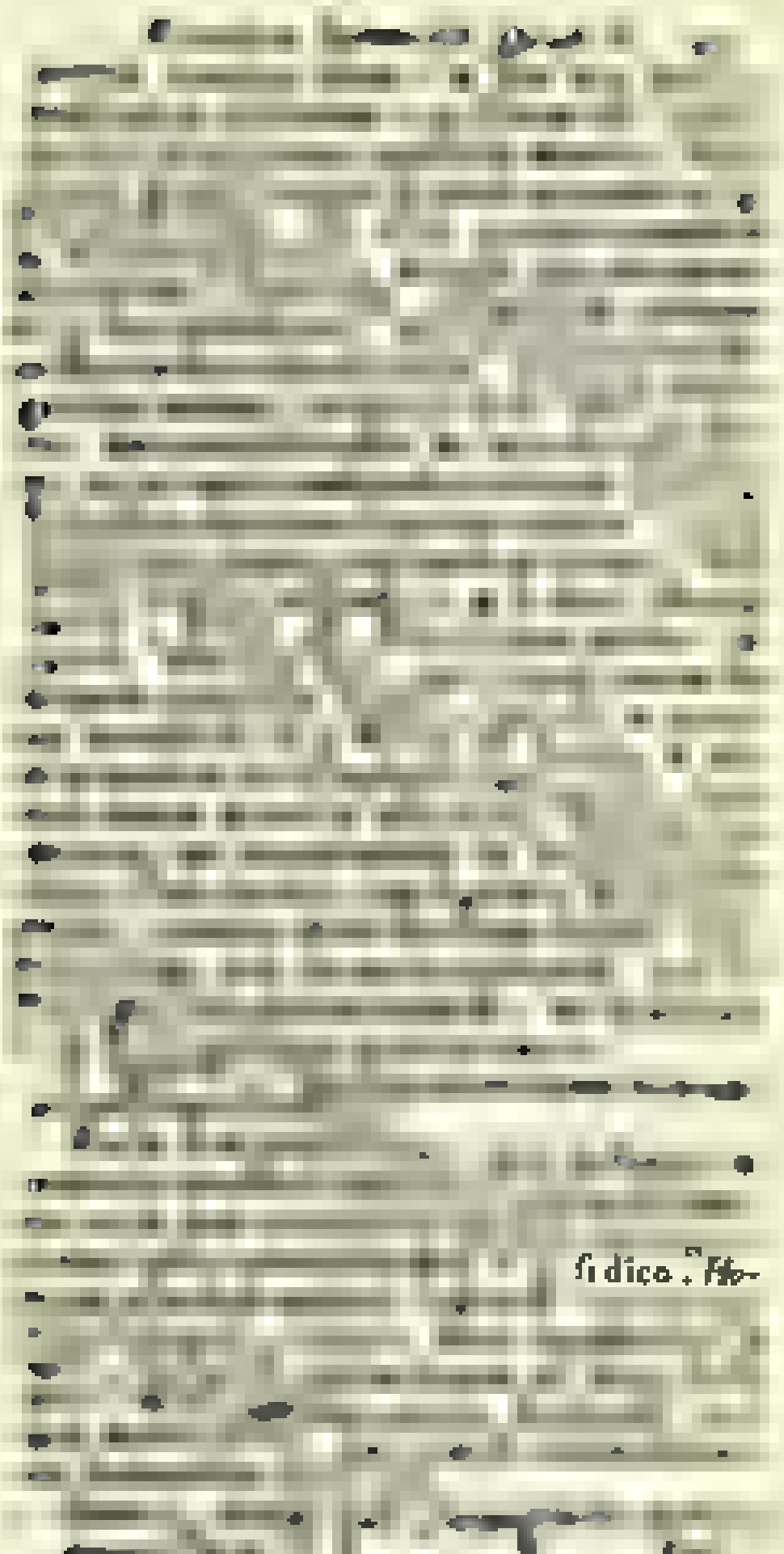


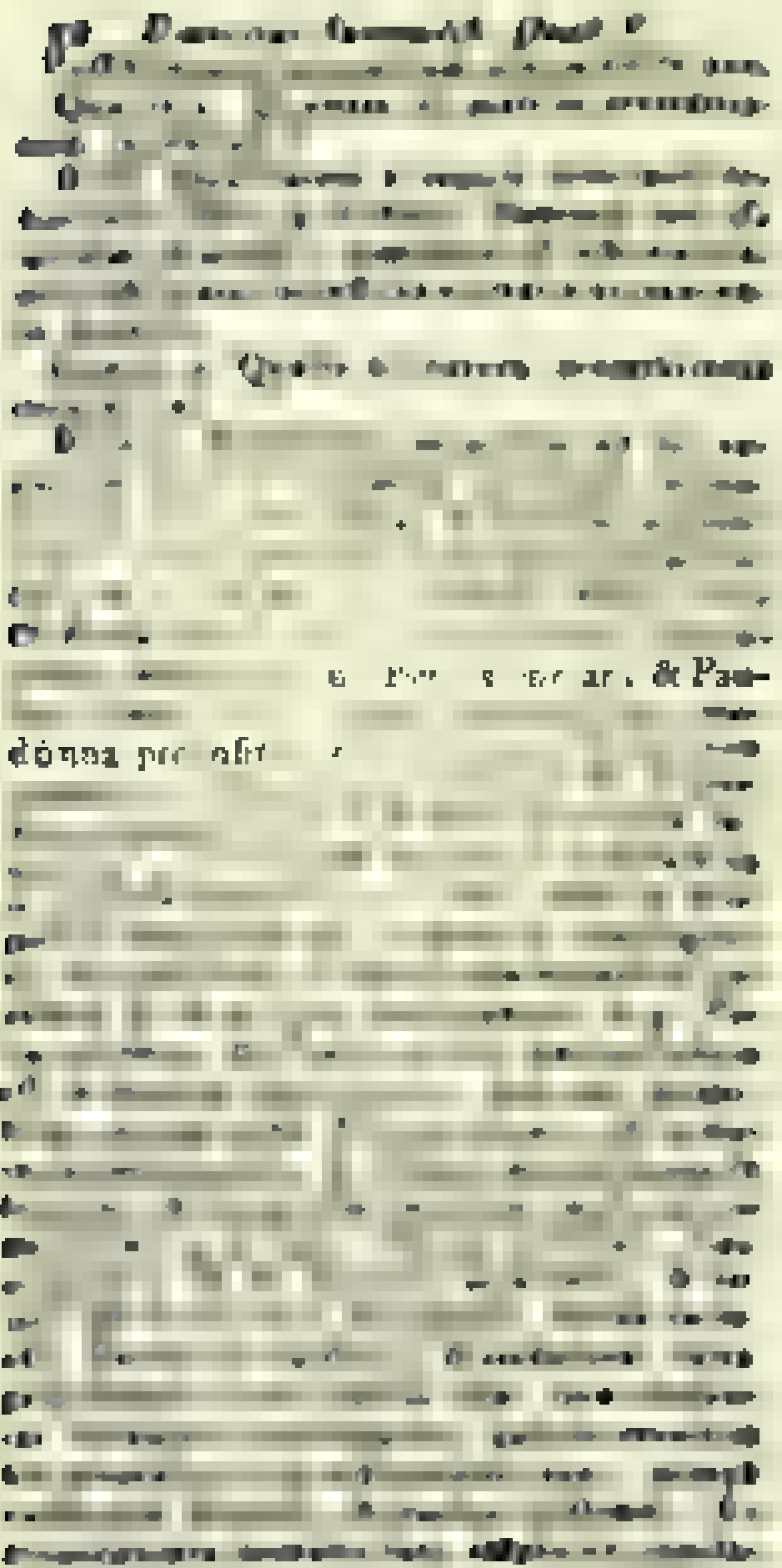


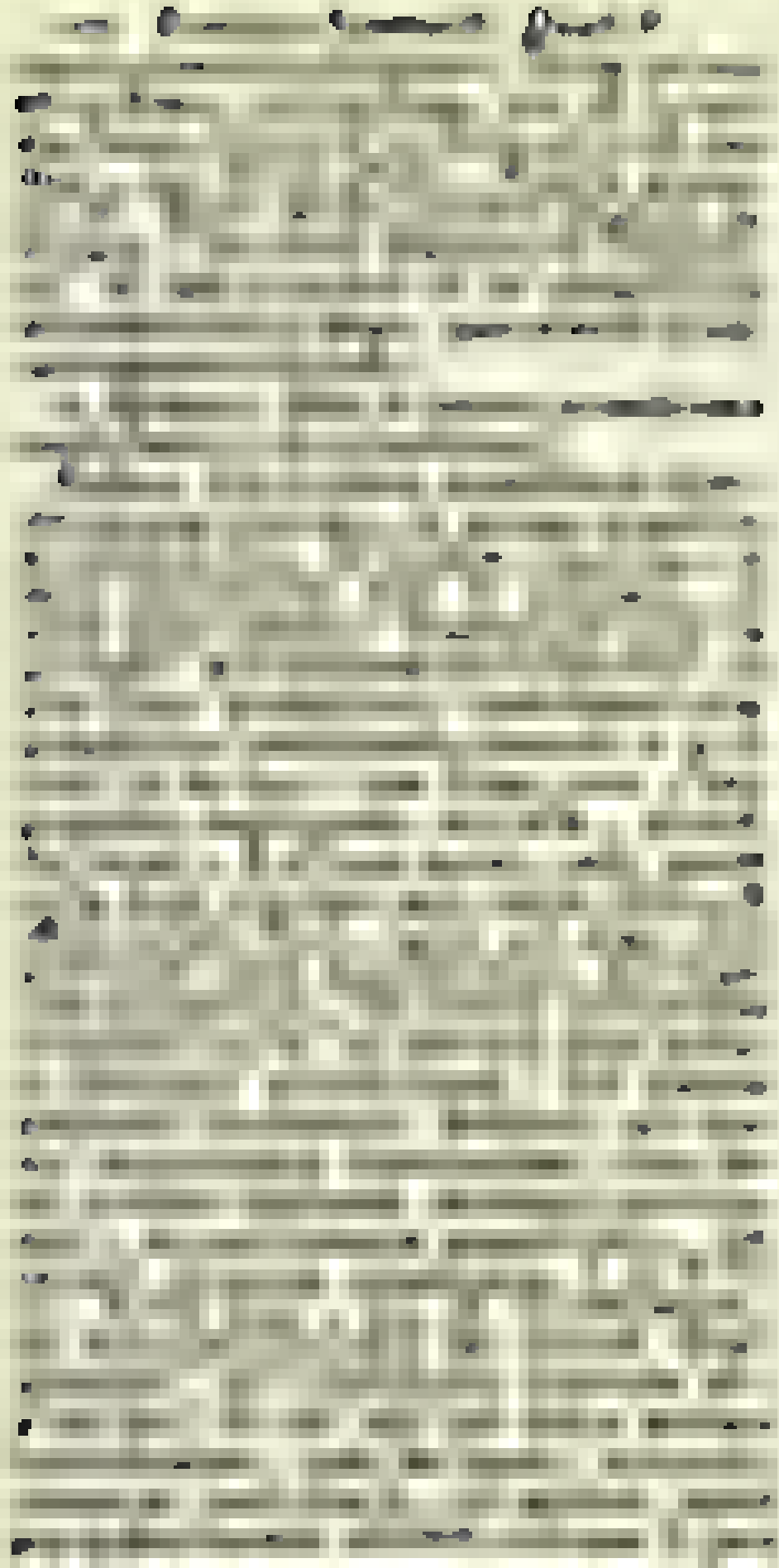
QUESTION V.

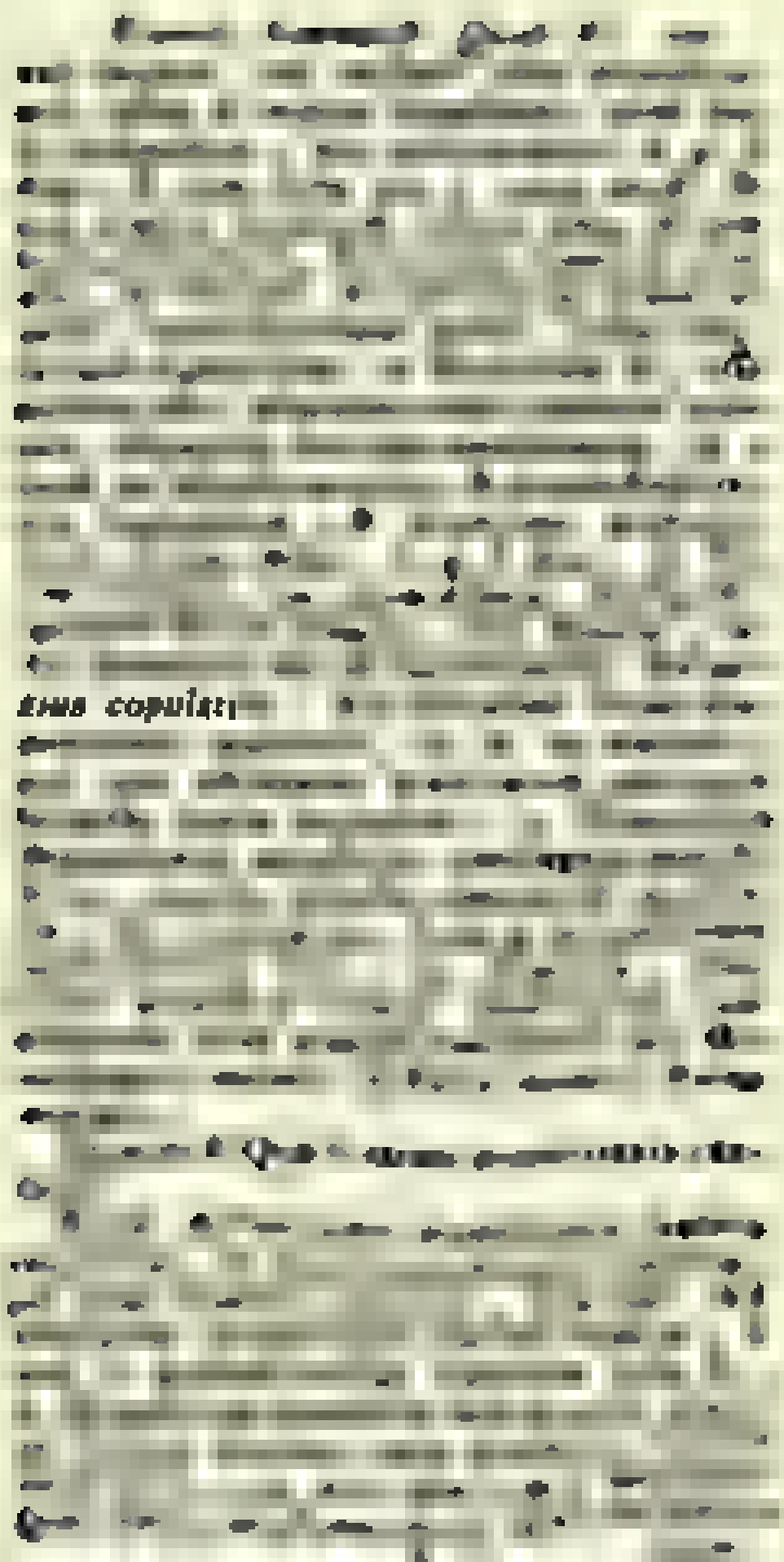
Question de Physique [illegible]

1. Question. [illegible]





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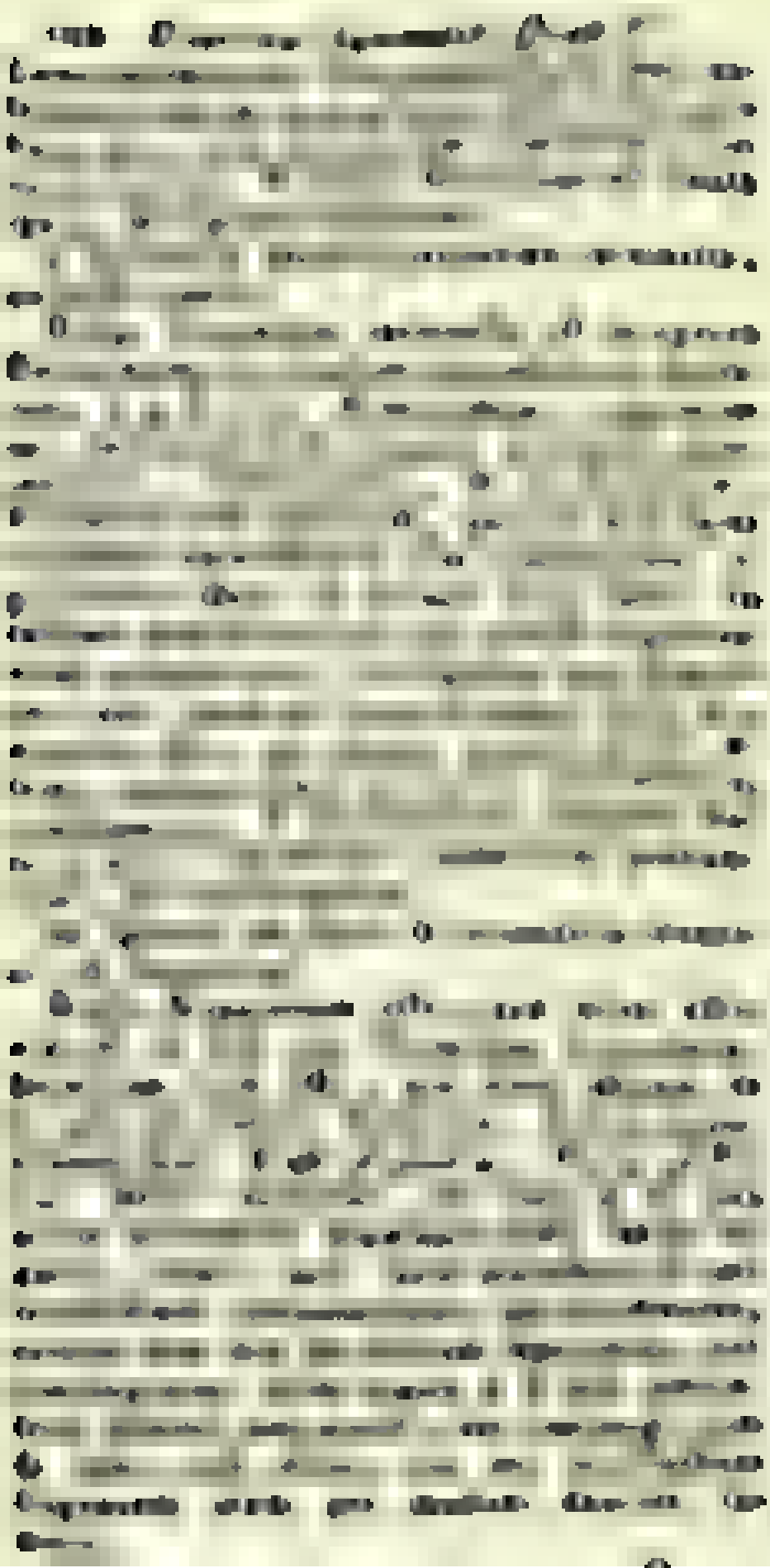
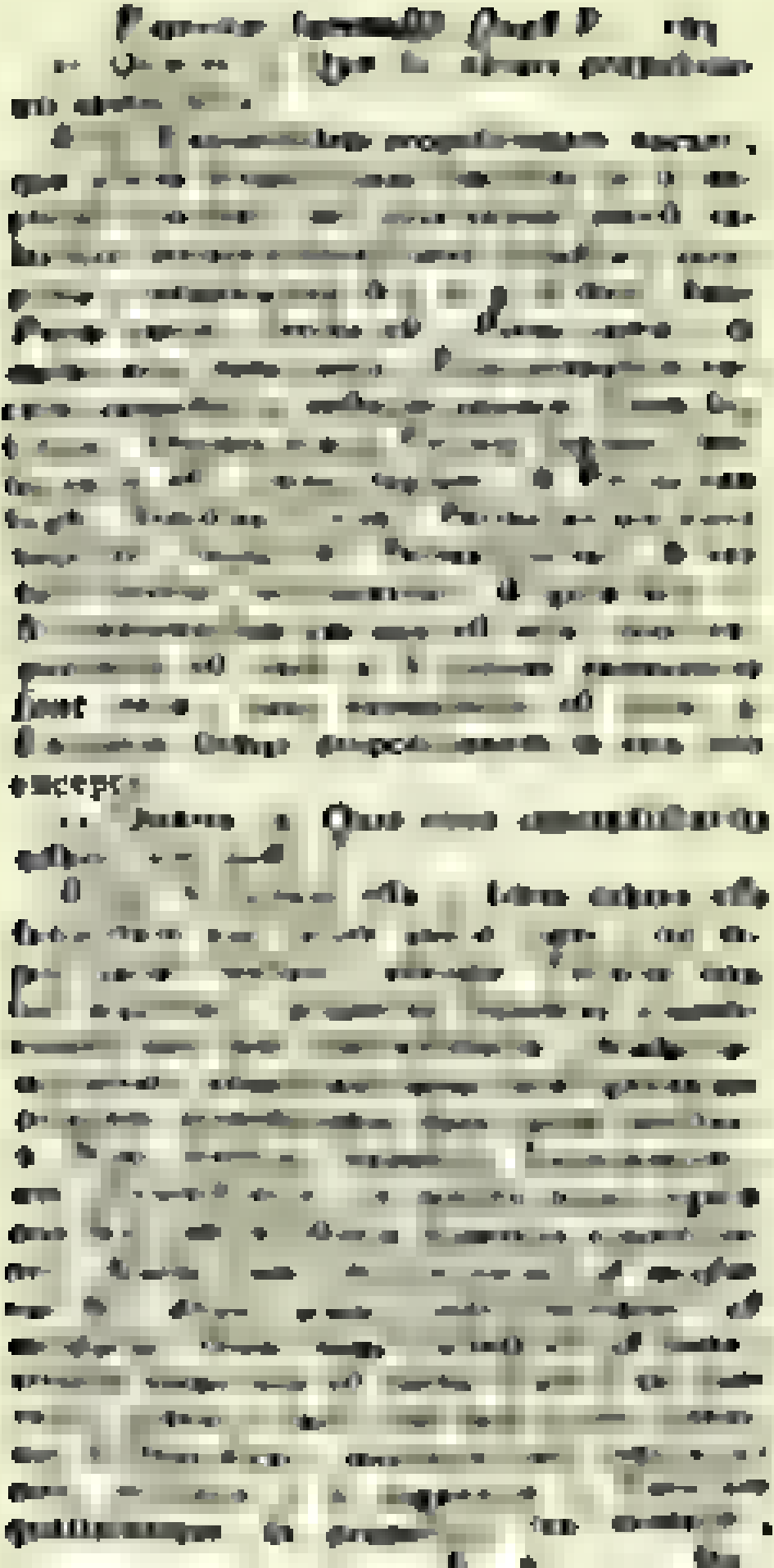
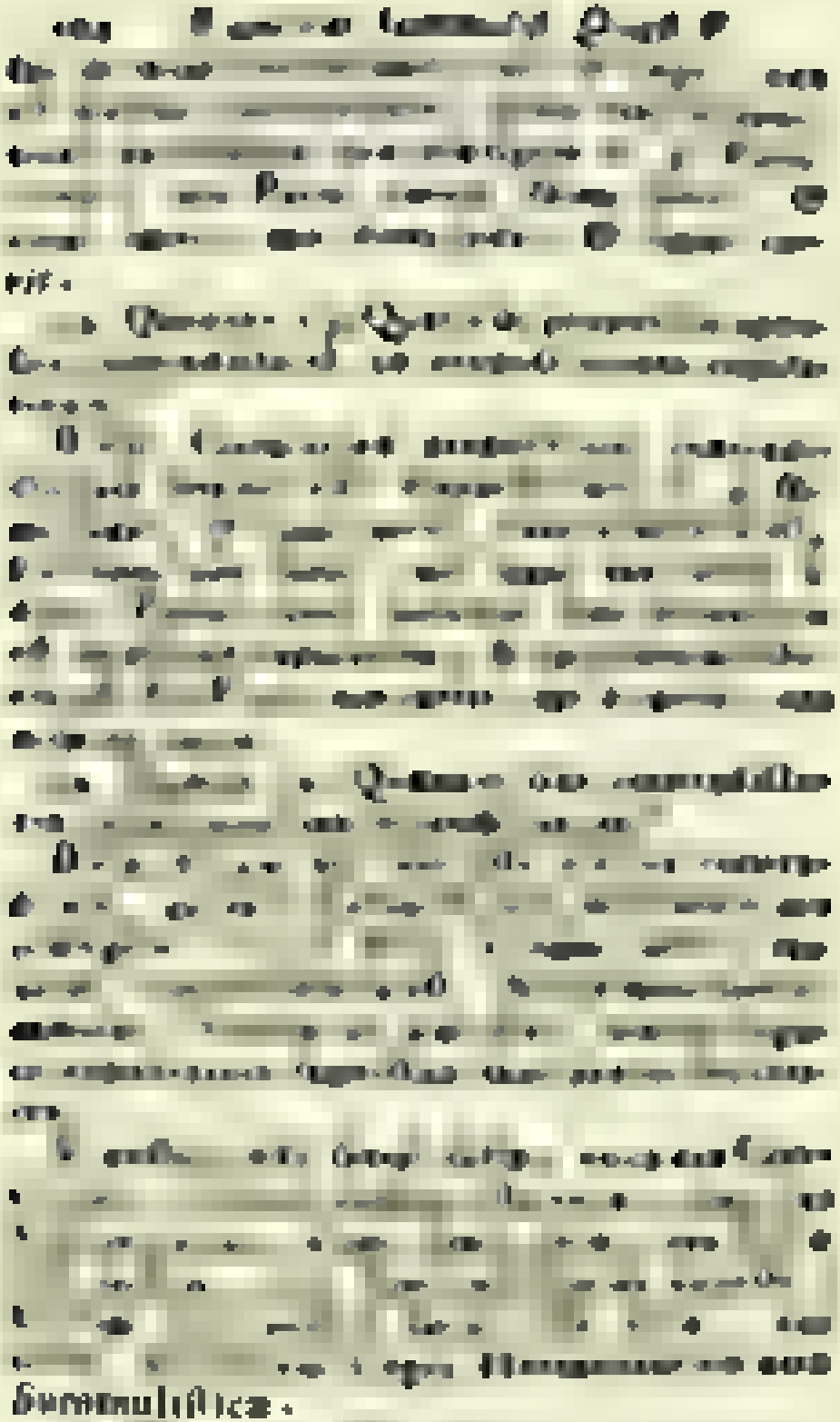
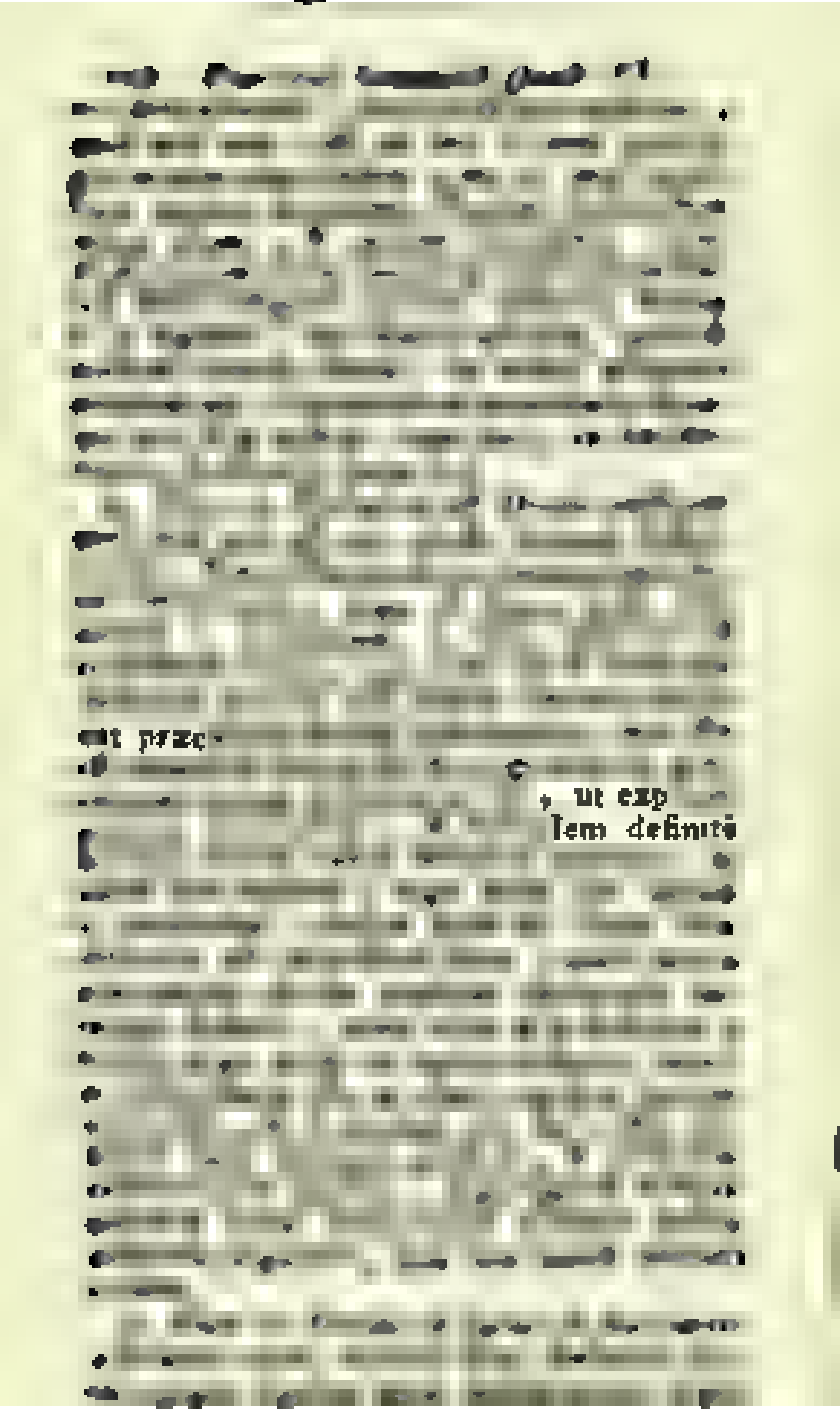
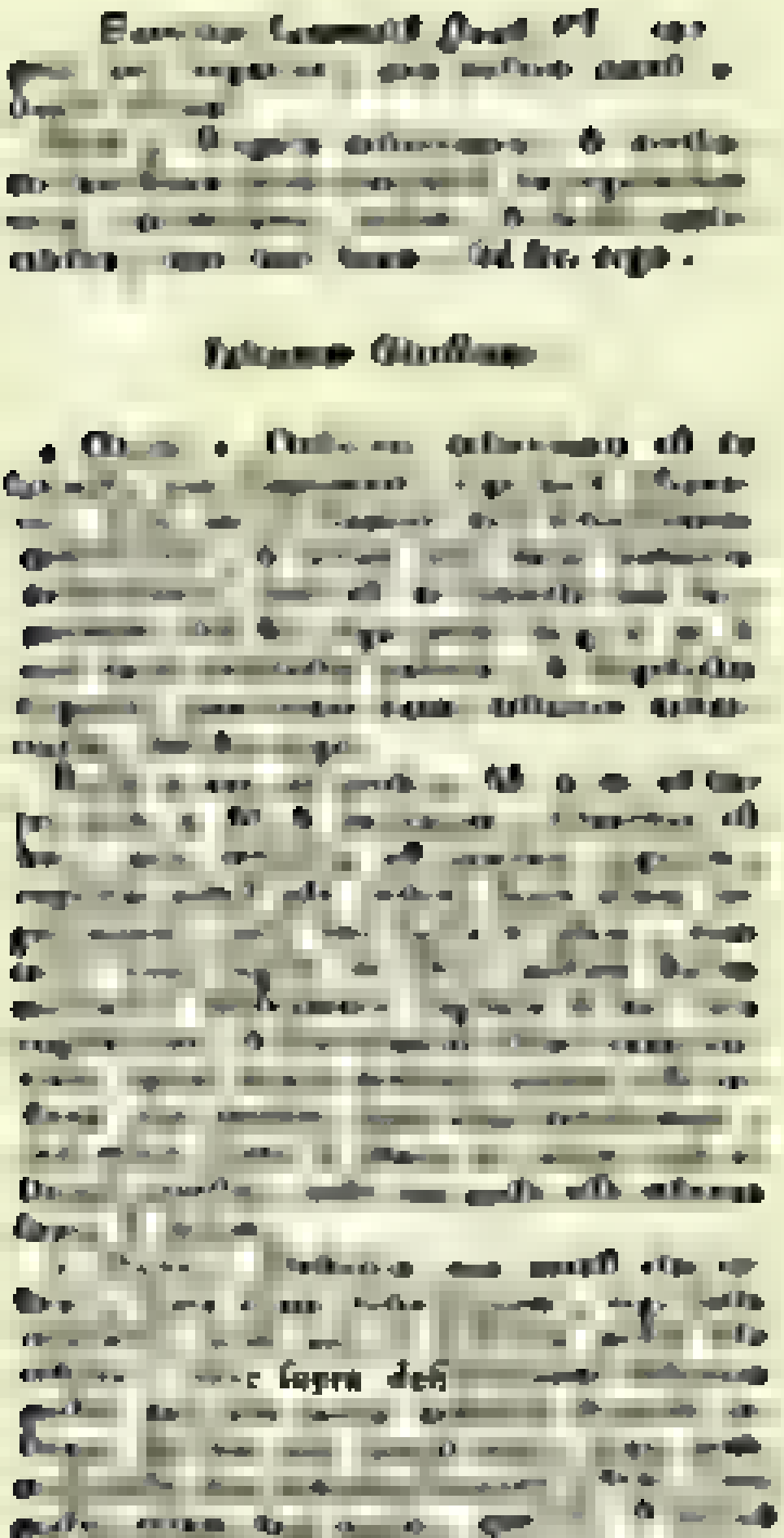


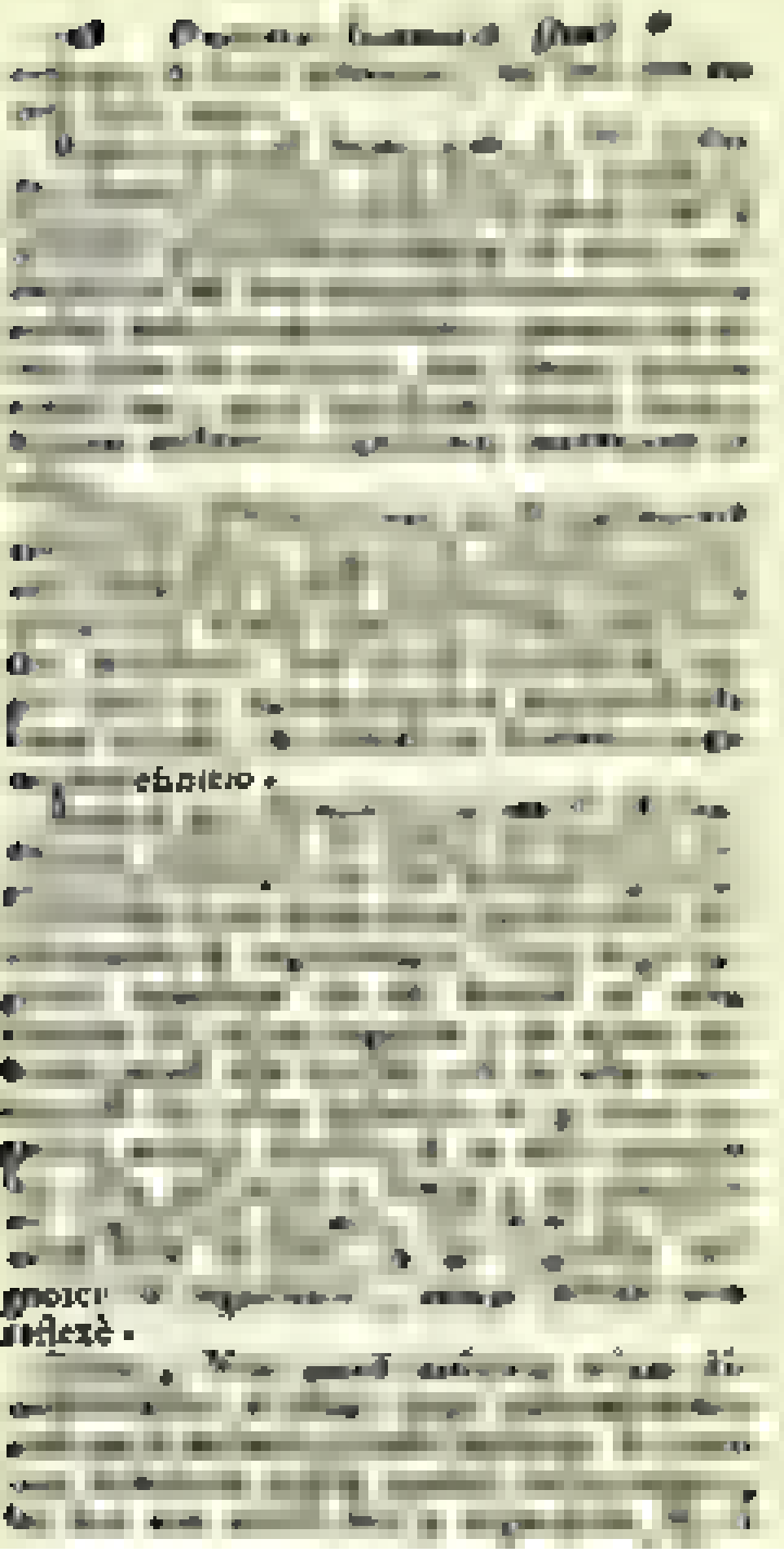


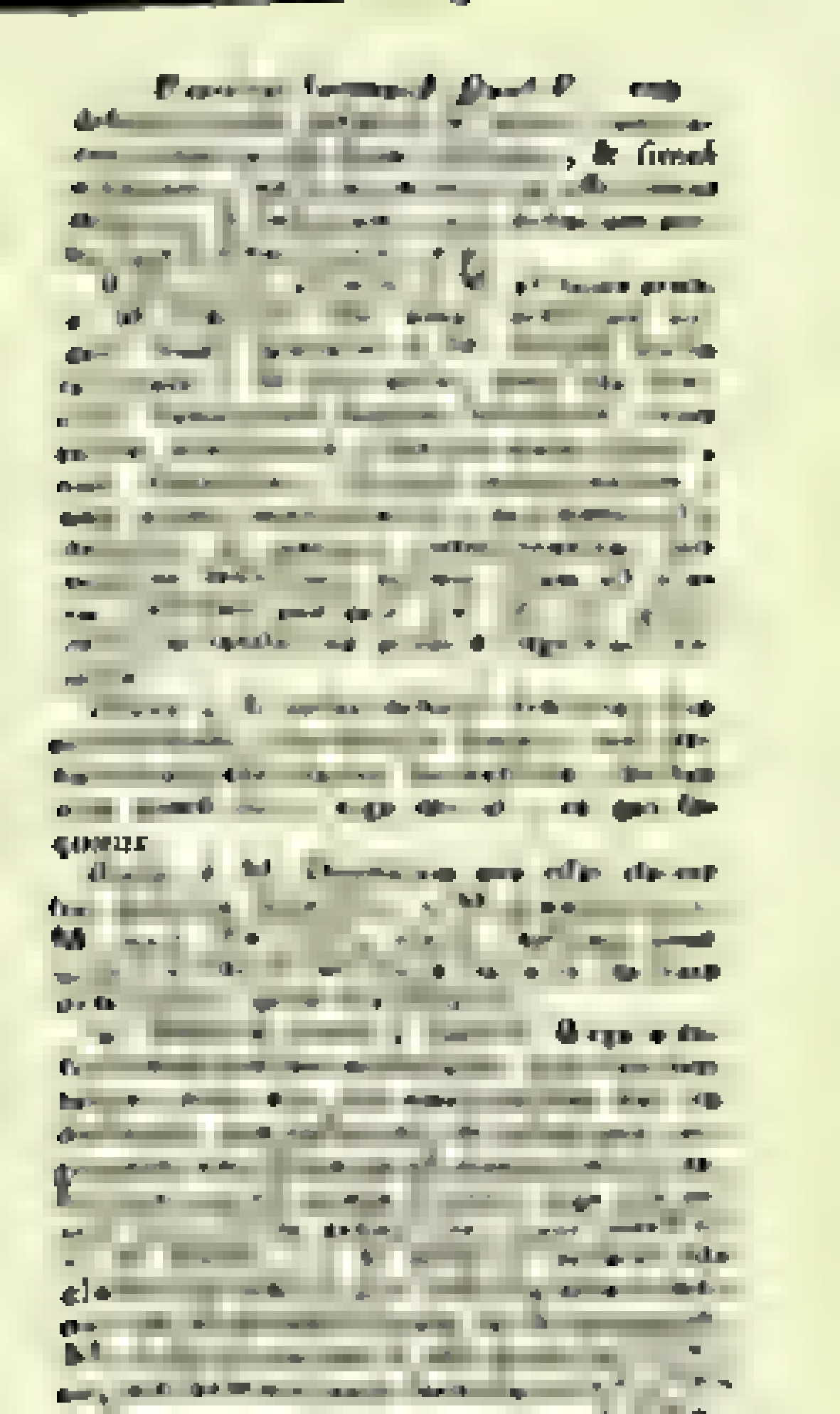


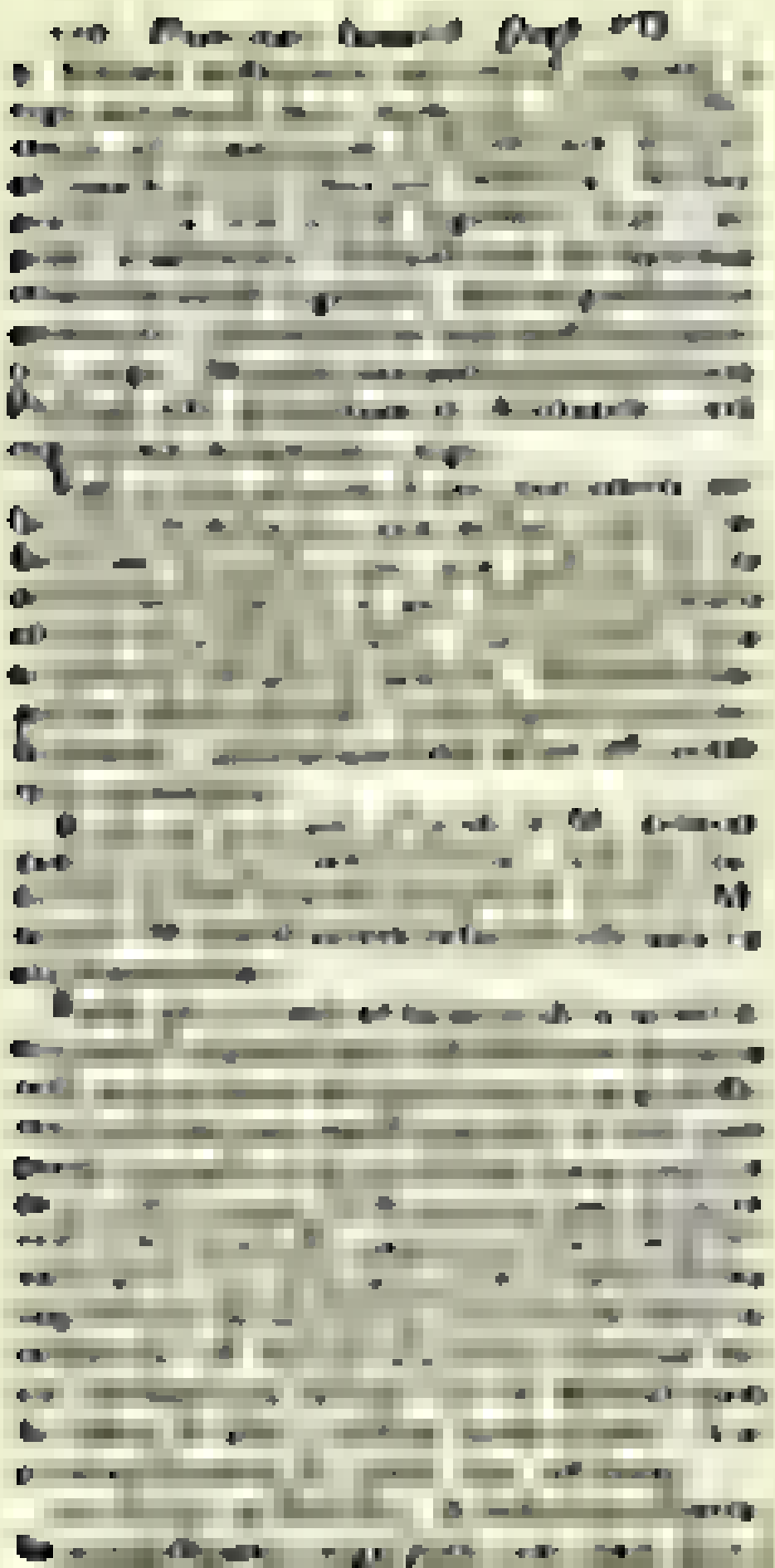
QUÆSTIO VI.

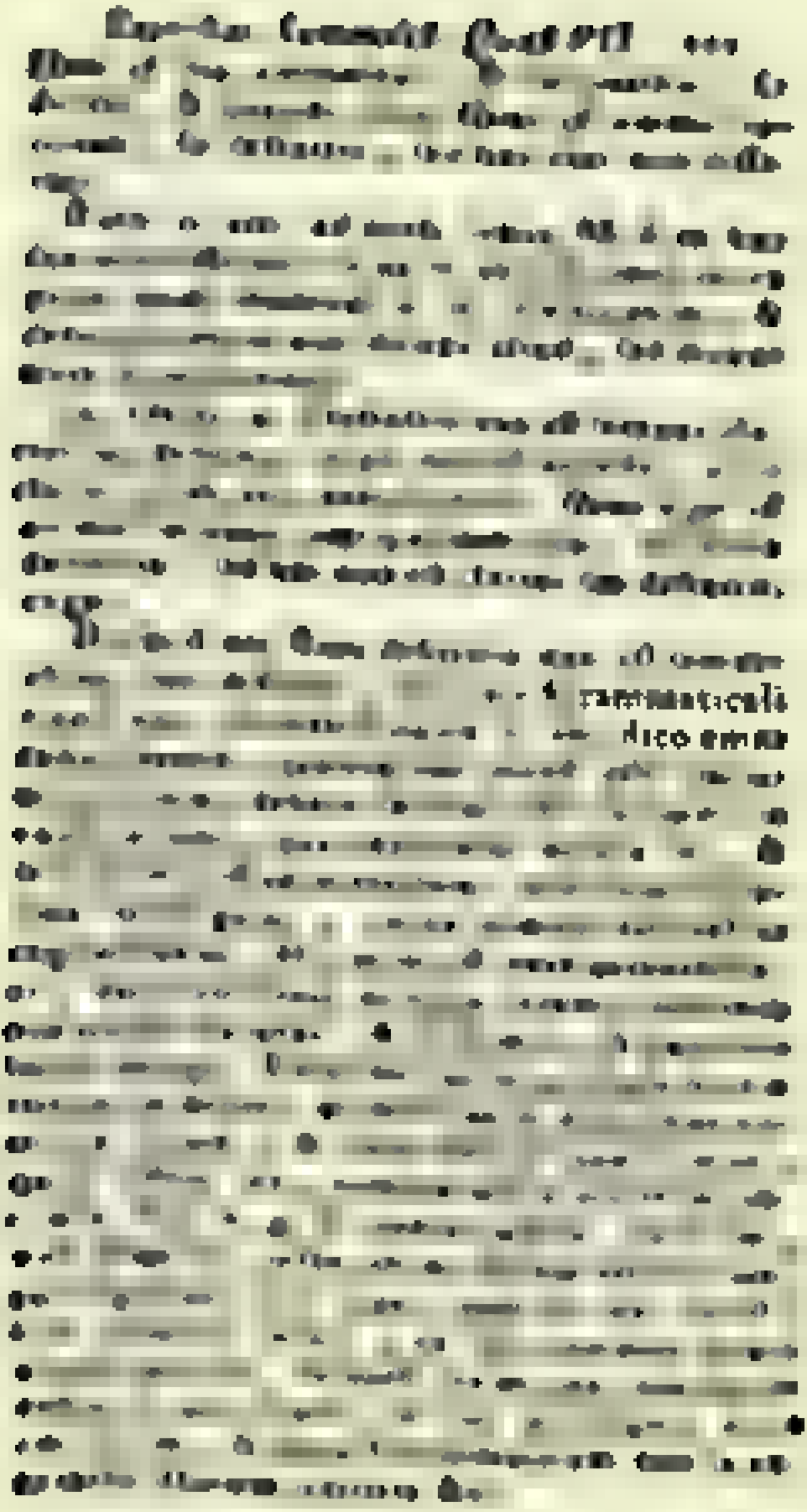


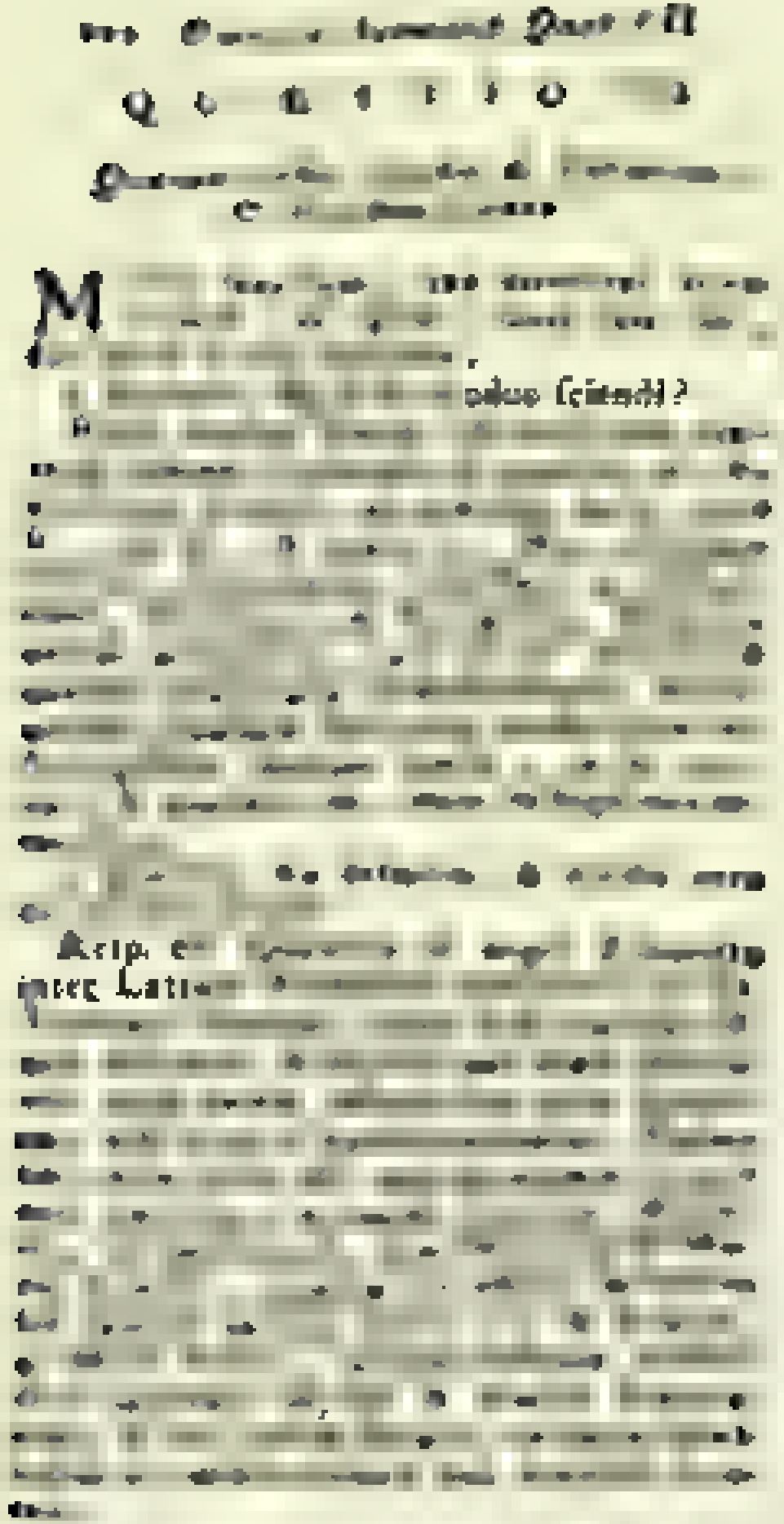


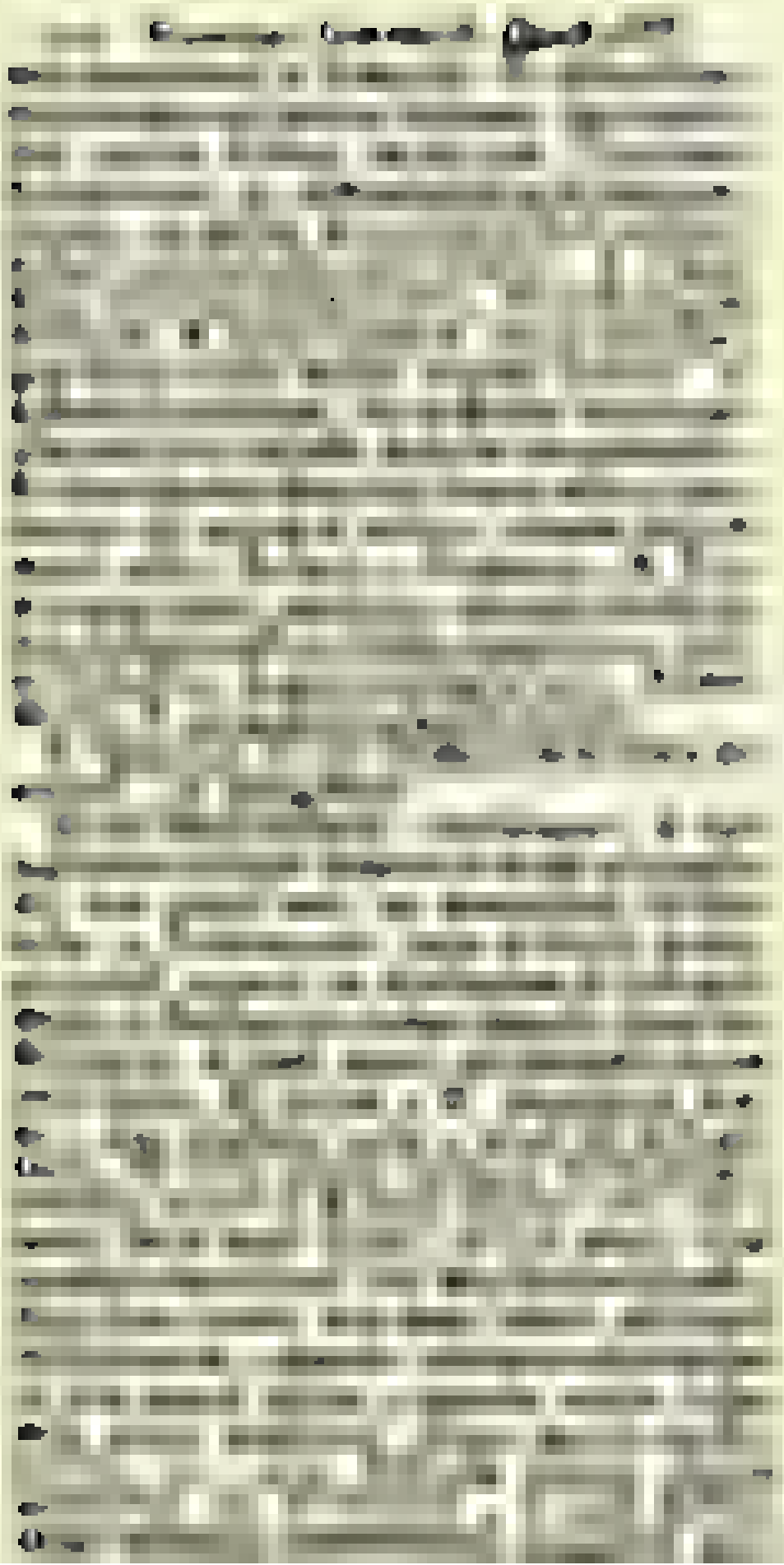












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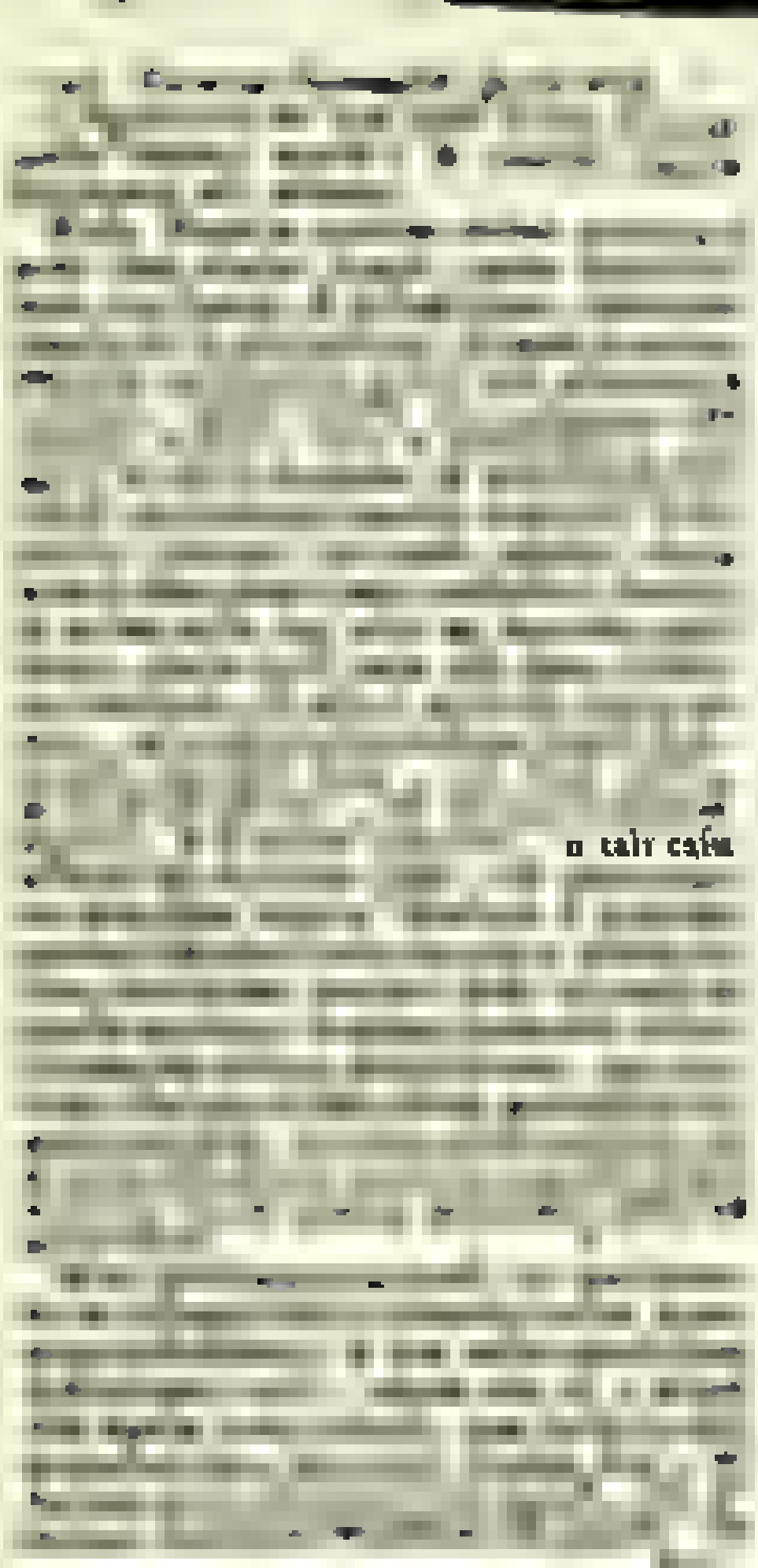

De Syllogismo.

QUÆSTIO VIII.

Quæ sit natura Syllogismi?

1 Dico 2. Figura [illegible] Prob. assumpt. Figura est [illegible] terminis [illegible] una [illegible] ergo [illegible] Prob. assumpt. 2. Quod [illegible] figuras [illegible] Prob. assumpt. 3. Quod [illegible] Prob. assumpt. 4. Quod [illegible] Prob. assumpt. 5. Quod [illegible] Prob. assumpt. 6. Quod [illegible] Prob. assumpt. 7. Quod [illegible] Prob. assumpt. 8. Quod [illegible] Prob. assumpt. 9. Quod [illegible] Prob. assumpt. 10. Quod [illegible] Prob. assumpt.

mA-	Omne risibile est animal.	
tA-	Omnis homo est risibilis.	ergo
IIpcon.	Aliquod animal est homo.	

cE-	Nullus equus est lapis.	
IAn-	Omne hinnibile est equus.	ergo
tEs.	Nullus lapis est hinnibile.	

DA-	Omne animal est vivens.	
bI-	Aliqua substantia est animal.	ergo
tIs.	Aliquod vivens est substantia.	

FA-	Omne rugibile est leo.	
pEs-	Nullus equus est rugibilis.	ergo
mO.	Aliquis leo non est equus.	

rrI-	Aliquod animal est homo.	
sE-	Nulla planta est animal.	ergo
sOmnium.	Aliquis homo non est planta.	

Figura 2.

cE-	Nullus homo est lapis.	
sA-	Omne marmor est lapis.	ergo
rE.	Nullum marmor est homo.	

cA-	Omnis homo est risibilis.	
mEs-	Nullus equus est risibilis.	ergo
nEs.	Nullus equus est homo.	

pE-	Nullus equus est risibilis.	
aI-	Aliquod animal est risibile.	ergo
nO.	Aliquod animal non est equus.	

nA-	Omnis leo est rugibilis.	
nO-	Aliquod animal non est rugibile.	ergo
cO.	Aliquod animal non est leo.	

Figura 1.

[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]
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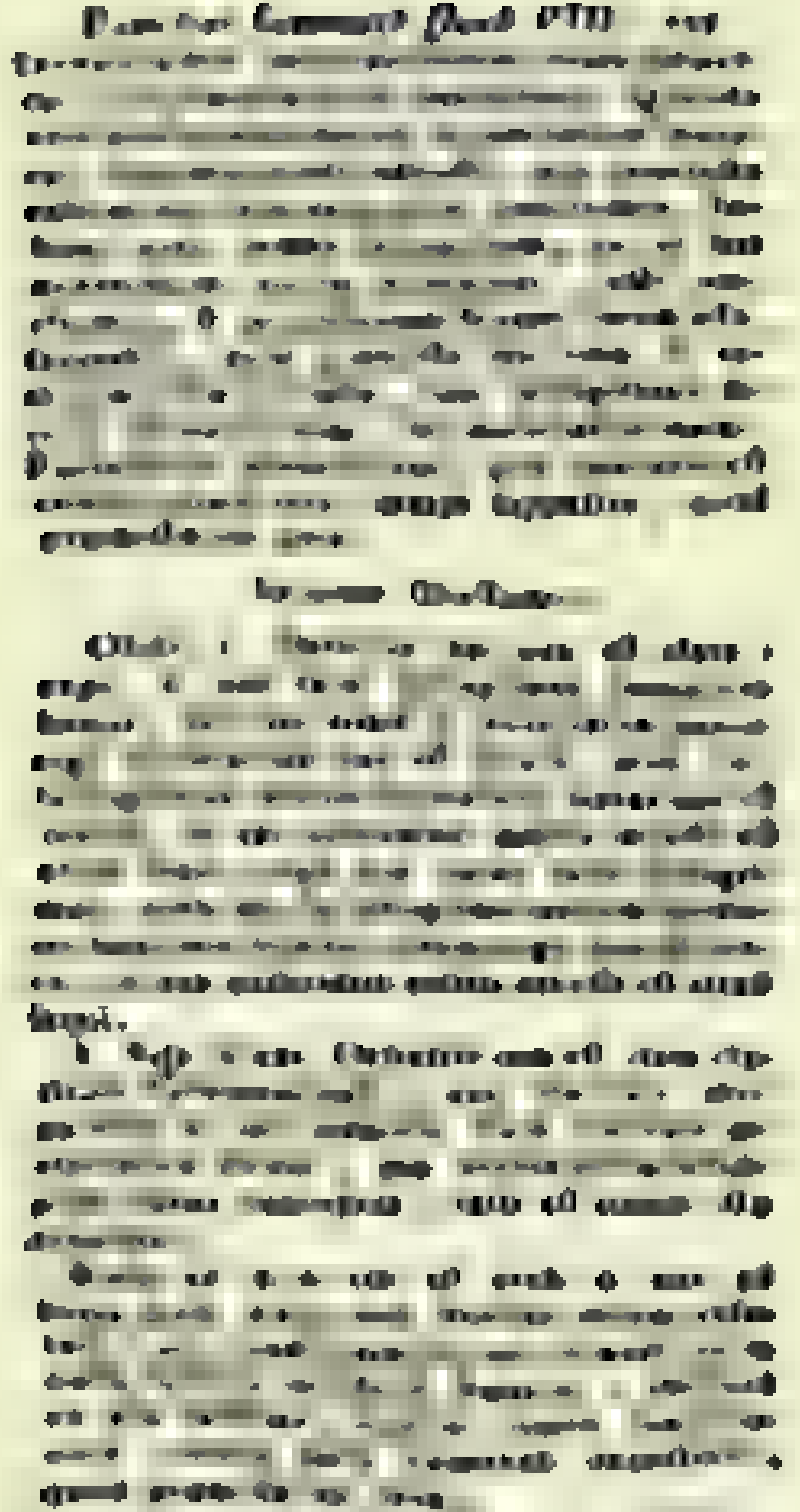

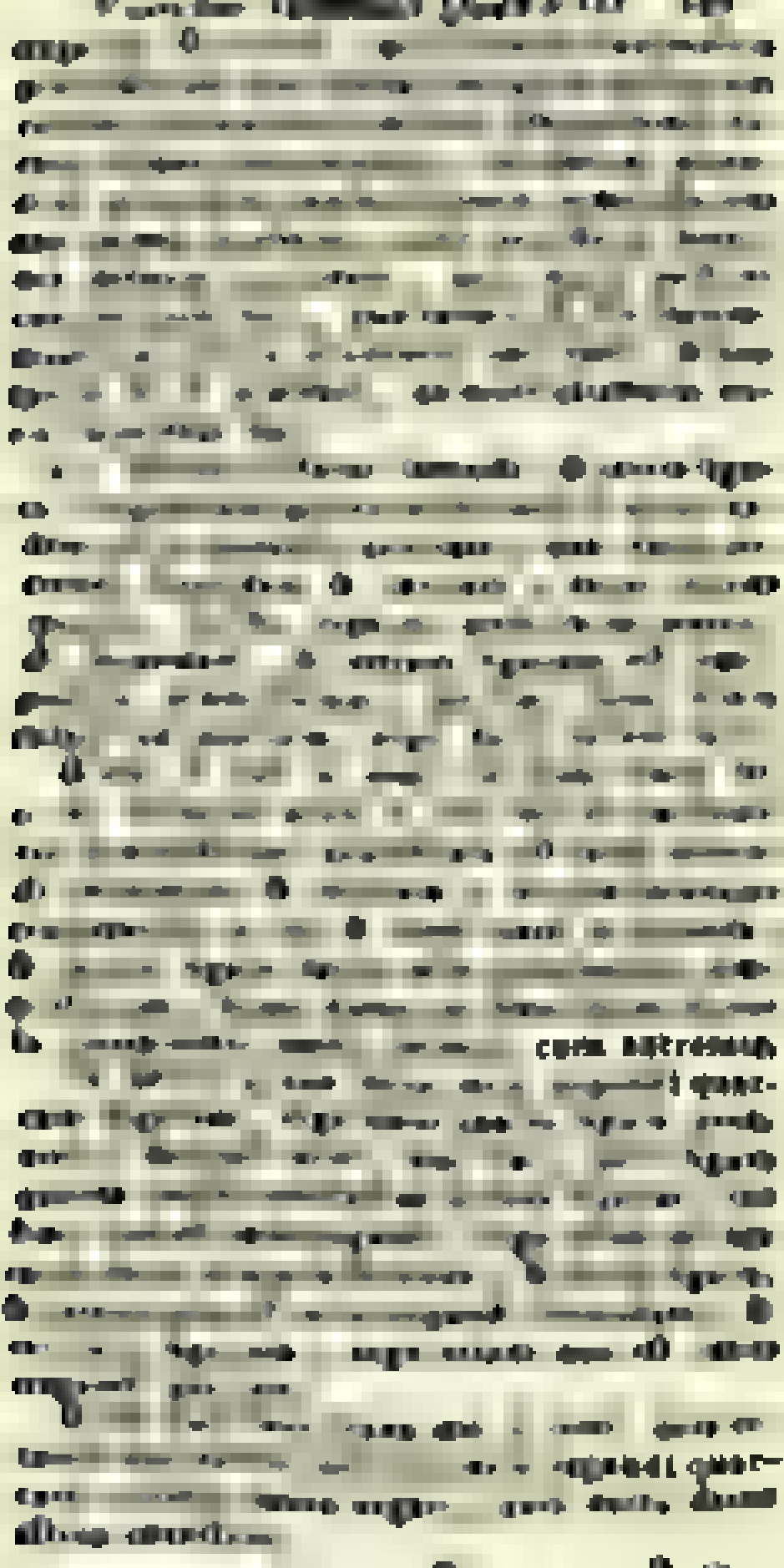

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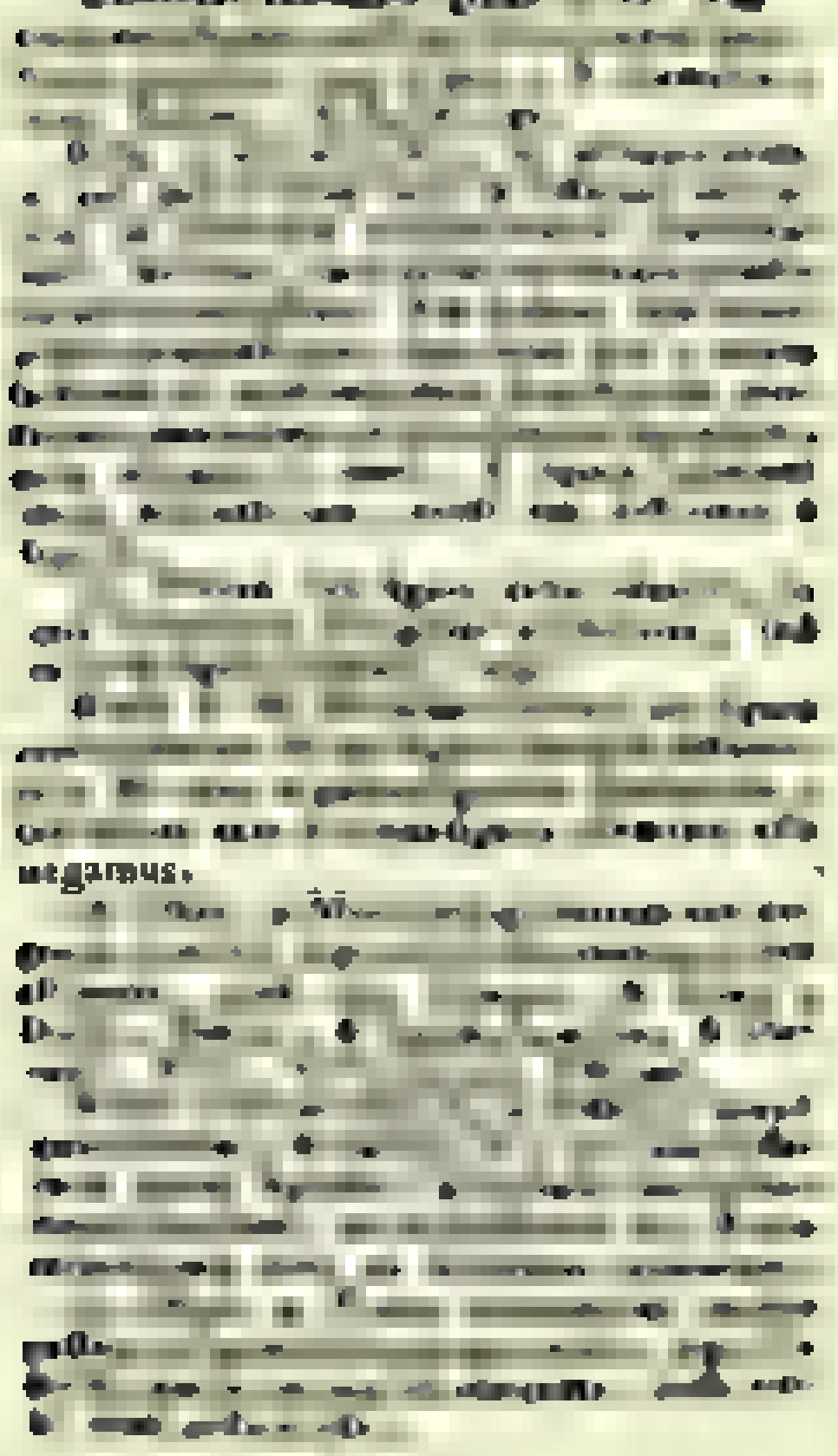
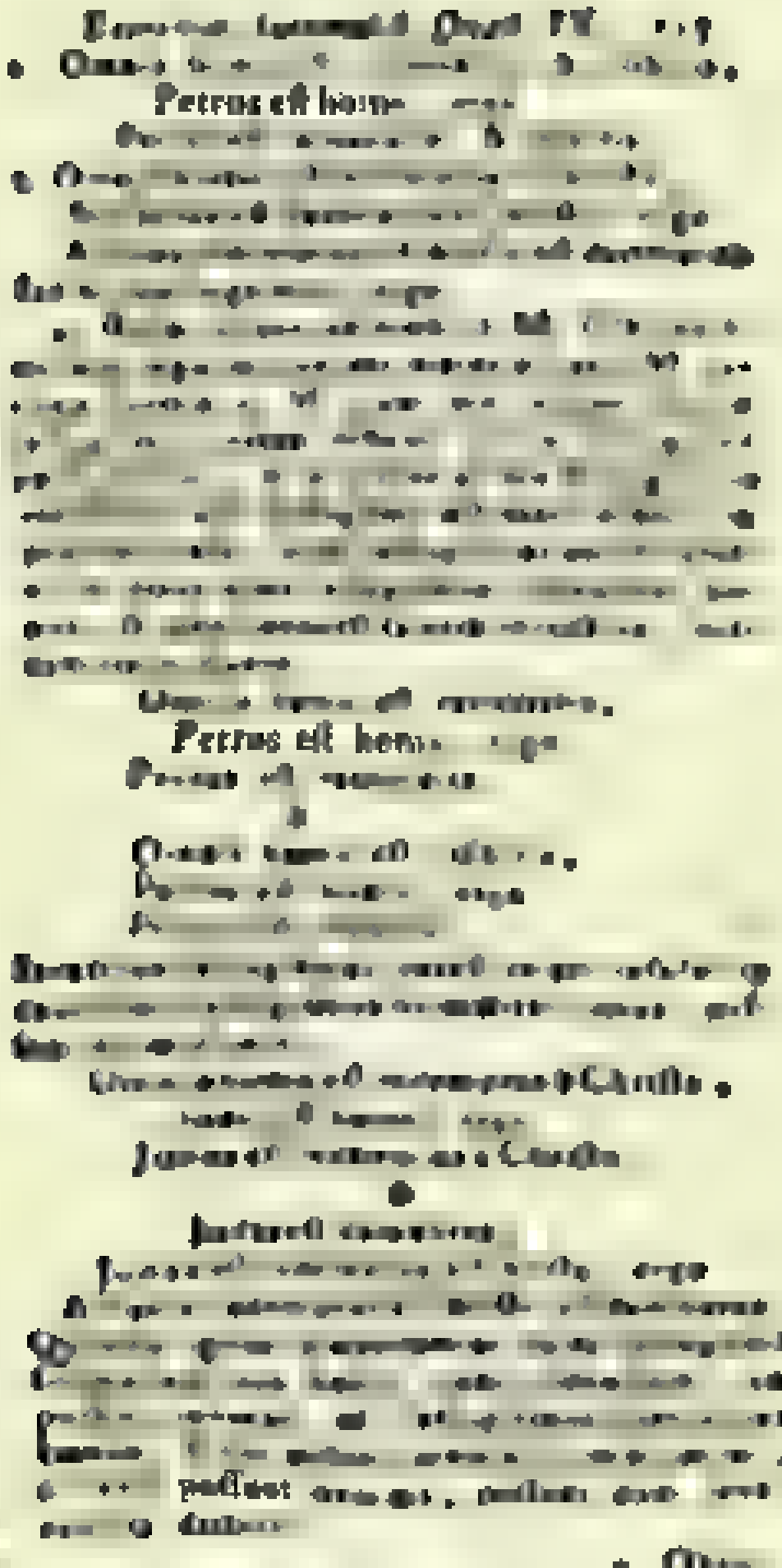
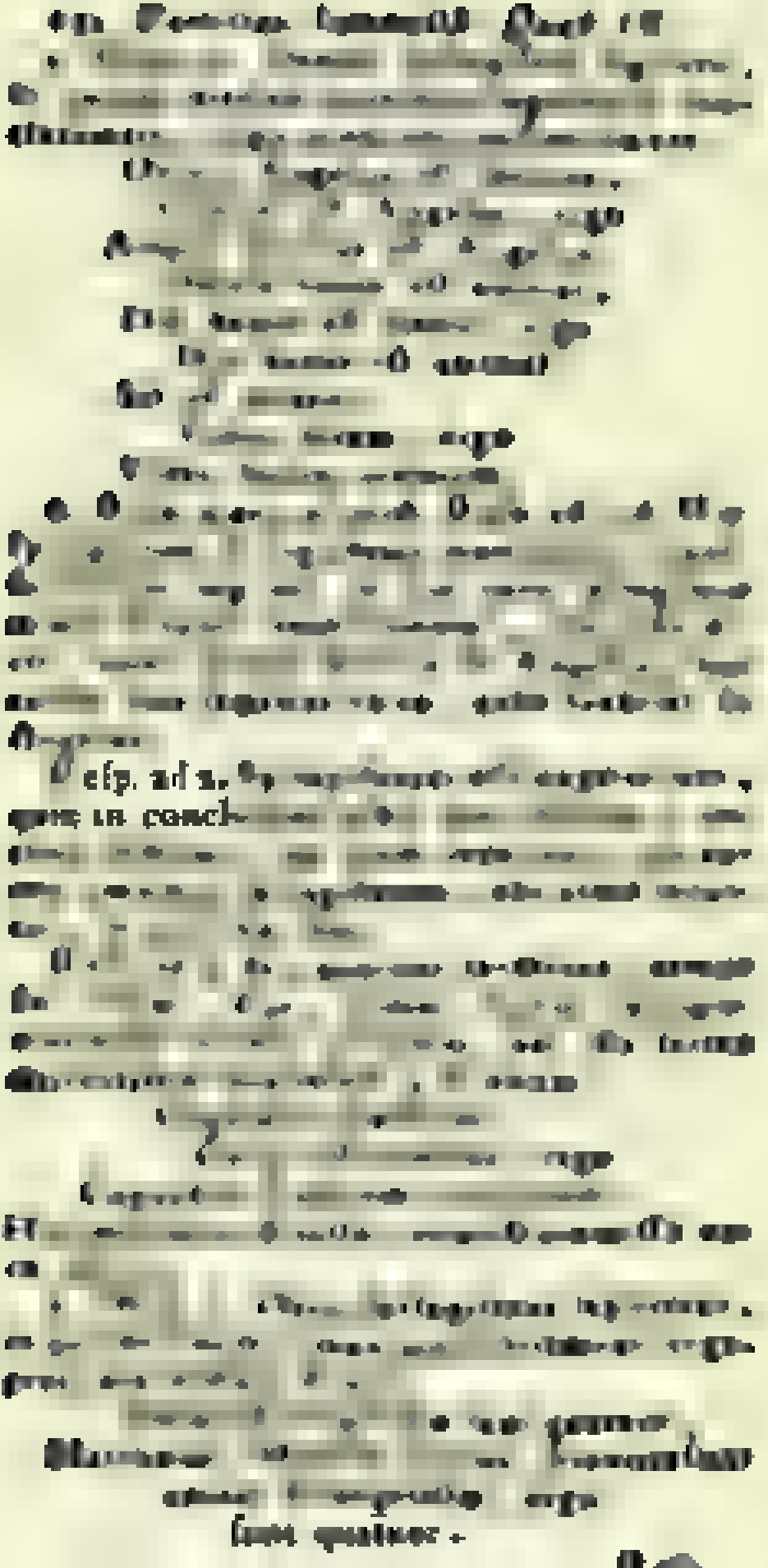
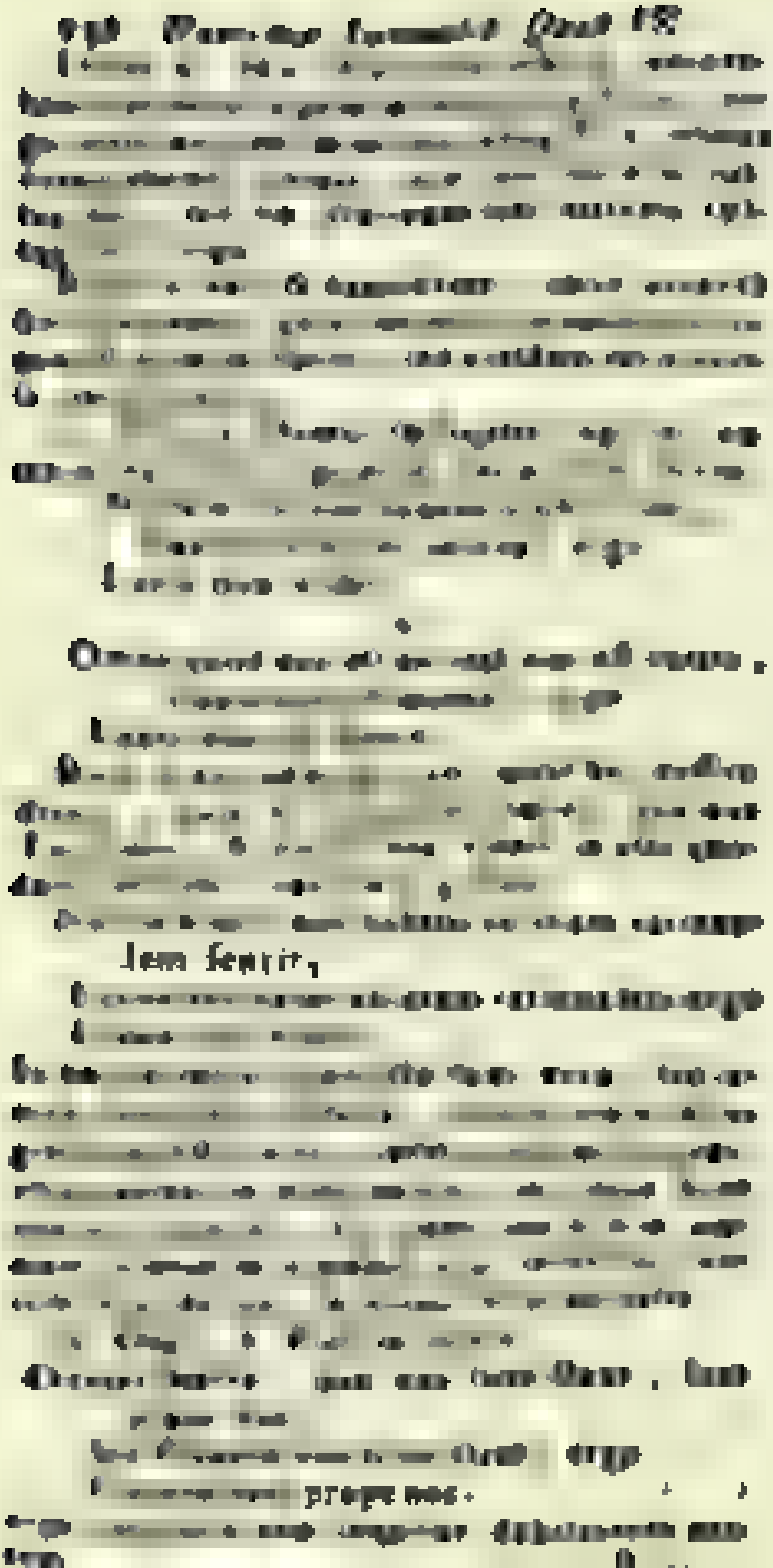


QUÆSTIO II.





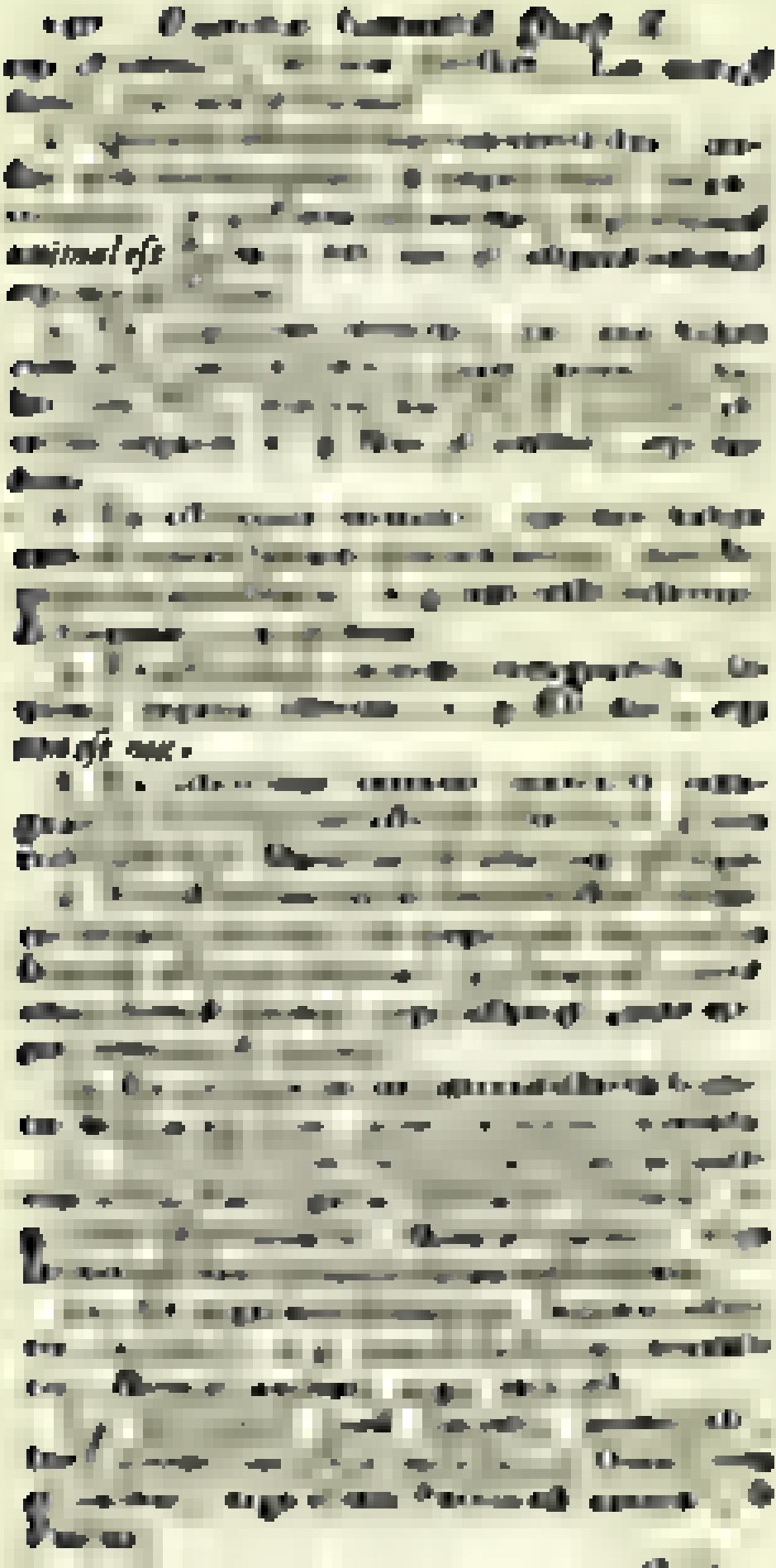


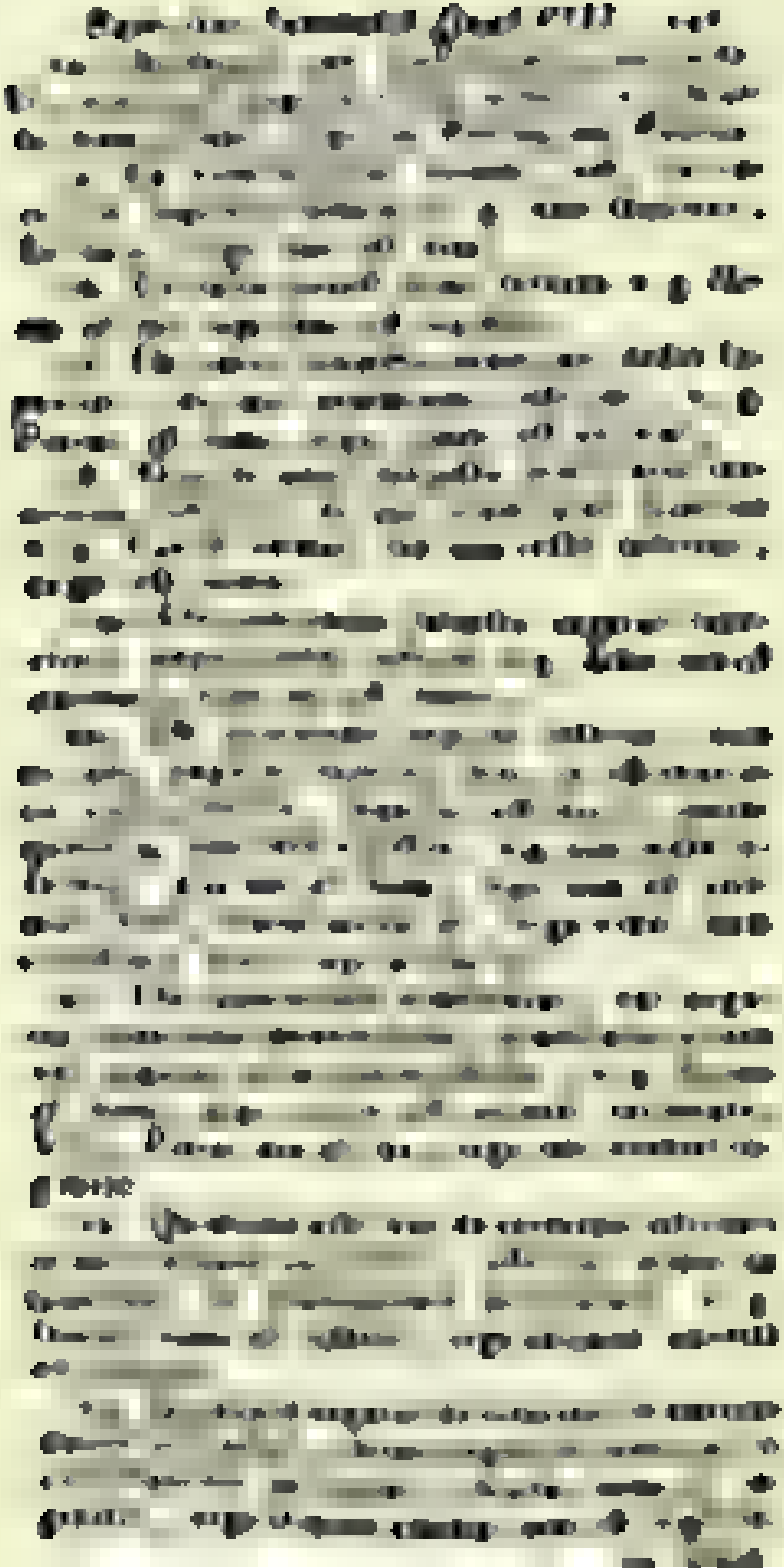
QUESTION X

Comment on doit faire l'application, & de quelle façon ?

[illegible] relationes in alias hypothesis Conjunctas

Ut [illegible] regula, consentaneum [illegible] Conjunctum [illegible] Hypothetica, [illegible] Hypothetica [illegible] Conjuncta [illegible] Conjunctum, [illegible] Hypothetica [illegible] Conjuncta [illegible] Conjunctum





61. A consequente valet consequentia ad possumus argumentum ; e. g. Petrus currit, ergo animal currit.

63. A pluribus ad unum valet consequentia ad possumus argumentum ; e. g. Petrus et Paulus currunt, ergo unus quilibet ex illis duobus currit.

64. In necessariis requiritur antecedens ; e. g. Petrus est homo, ergo est animal.

65. In necessariis non potest fieri consequentia per se debita.

66. In impossibilibus non requiritur impossibile ; e. g. Homo est asinus, ergo est bos.

67. In impossibilibus non requiritur impossibile ; e. g. Petrus currit, ergo est asinus.

68. In impossibilibus quodlibet sequitur impossibile ; e. g. Petrus est asinus, ergo est equus.

QUÆSTIO XI.

Quæ sit Methodus Syllogizandi?

1. Methodus syllogizandi non hæc est docere tantum ad quos syllogismos ex duabus propositionibus veris bonum consequens fieri valeat, sed per Syllogismum, et per Enthymema, et per Dilemma ad impossibile.

2. Enthymema est Syllogismus in quando enunciata consequens subintelligitur ; e. g.

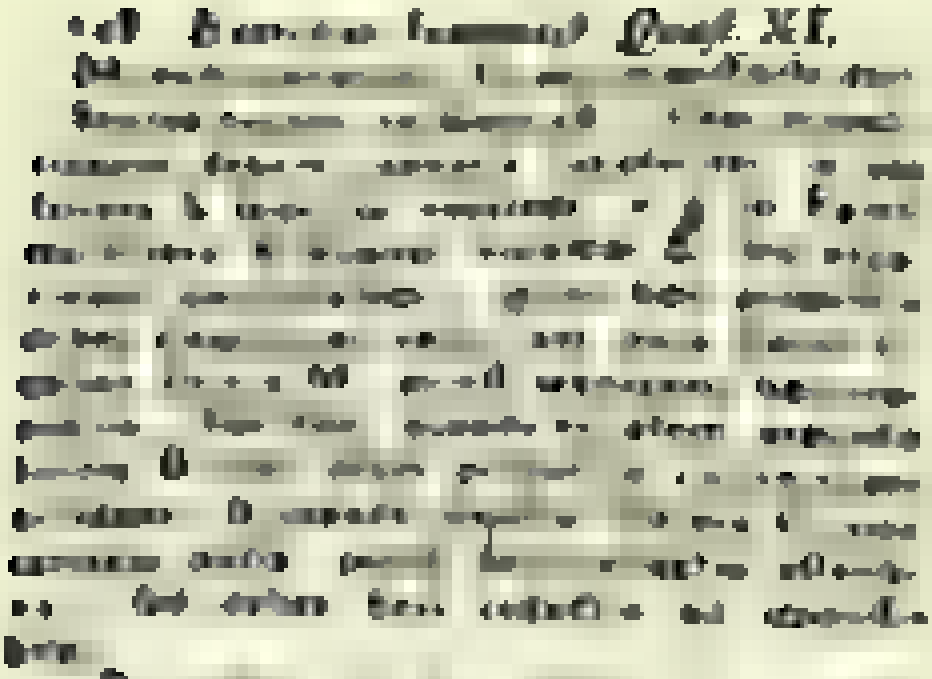
Omne bonum est amandum
Quod [illegible] est virtuosum, ergo
Aliquod amandum est virtuosum.

Petrus est animal
Petrus est rationale, ergo
Aliquod animal est rationale.

Sed-

Facultat formali Quæ XI 101

[illegible] Quæstio, [illegible] per alterationem [illegible], quando [illegible] secundo principaliter, non [illegible] [illegible] Hæc autem [illegible] [illegible] [illegible]



QUÆSTIO XII.

Quid sit Syllogismus Sophisticus?

1 Syllogismus Sophisticus vocatur, qui primo obtutu videtur esse legitimus, sed tamen re vera est vitiosus. Vitia, seu fallacia talis syllogismi latentia oriuntur ex duplici capite. 1. Ex verbis. 2. Ex rebus: quando fal acia oriuntur ex verbis, tunc dicitur in syllogismo dari *fallacia dictionis*, quando vero fallacia oriuntur ex ipsis rebus, tunc dicitur in syllog smo dari *fallacia extra dictionem*.

2 *Fallacia dictionis* enumerantur sex 1. Fallacia æquivocationis. 2 amphibologiæ. 3. compositionis. 4. accentus. 5. divisionis 6. figuræ dictionis.

3 *Fallacia æquivocationis* est, quæ consistit in voce æquivoca, vel analoga, cujus significatio non est cognita, ut prava ob diversam significationem parvit duplicem sensum adeoque quatuor terminos. Exempla talium sunt

1.

Canis est latrabile,
Stella est canis, ergo
Stella est latrabile.

2.

Omne quod videt est bonum.
Peccatum videt, ergo
Peccatum est bonum.

Qui surrexit stat.
Sedens surrexit: ergo
Sedens stat.

4. *Fallacia Amphibolia* est, quæ provenit ex variatione sensus vel casus. Exempla sunt:

1.

Qui arat litteras, scindit terram.
Qui ineptum docet, arat litteras; ergo
Qui ineptum docet, scindit terram.

2.

Omnes Episcopi sunt Sacerdotes.
Isti boves sunt Episcopi; ergo
Isti boves sunt Sacerdotes.

5. *Fallacia compositionis* est, quæ à sensu distributivo procedit ad sensum compositum. Exempla sunt:

1.

Possum ambulare, & non ambulare,
Sed ambulare, & non ambulare est impossibile.
ergo
possum impossibile.

2.

Duo & tria sunt par, & impar.
Duo & tria sunt quinque; ergo
Quinque sunt par, & impar.

Fallacia divisionis est, quæ à sensu composito procedit ad sensum divisum. Exemplum est.

Impos-

Paralogismus [illegible] Quæst. XI. 171

Impossibile est dormientem vigilare.
Sed Petrus est dormiens, ergo
Impossibile est Petrum vigilare.

Fallacia accidentis est, quæ accidit ex diversa modo accidentali, seu prædicatione. v. g.

Quæ incipiunt loqui, currit.
Puer incepit modicum loqui: ergo
Puer modica currit.

Fallacia dicitur secundum, quando prædicatur de toto id, quod convenit parti. v. g.

Quod Petrus facit in vita, facit cuncta.
Sed Petrus bibit unum cyathum: ergo
Petrus bibit totum cadum.

Fallacia figuræ dictionis est, quæ provenit ex diversa vocum significatione, in quibus consistunt Errores Grammatici, vel quando ex eadem dictione in diversis fit v. g.

Omnis substantia habet effectum ubi.
Sed mens est substantia ubicata ergo
Mens est ubi.

Vel

Quod bene emitur, bene comeditur.
Sed bene emitur carum cochlea ergo
Bene cara cochlea comeditur.

Fallacia consequentis consistit in forma: Fallacia accidentis in dicto secundum quid ad dictum simpliciter; Ignorantiæ Elenchi in Falsa consequentia; Fallacia petitionis principii in Falsa causa, aut causa; Fallacia plurium interrogationum est error.

Fallacia accidentis est, quando aliquid accidens est subjecto tertiæ, ac quarto fit, quod illi subjecto quarto convenit accidens. v. g.

1.

[illegible]

2.

[illegible]

3. Patet ex dicta secunda quæ est de [illegible]

[illegible]

4. [illegible]

5.

[illegible]

6.

[illegible]

3.

Si currit, movetur.
Sed non currit; ergo
Non movetur.

4.

Qui dicit equum esse animal, verum dicit.
Sed qui dicit equum esse bovem, dicit equum
esse animal; ergo
Qui dicit equum esse bovem, verum dicit.

Fallacia petitionis principii est, cum idem probatur per idem, vel per aliud medium æquè ignotum ac controversum. v. g. Si vis probare Alexandrum esse filium Philippi ex eo, quia Philippus est Pater Alexandri, probas idem per idem.

Fallacia falsæ causæ ad causam committitur, cum aliquid affingitur pro causa alicujus effectus, cum tamen non sit causa. v. g.

2.

Musicus est causa canum.
[redacted] homo niger est Musicus; ergo
Homo niger est causa canum.

3.

Quod parit jurgia inter cives est auferendum,
Sed divitiæ pariunt jurgia inter cives; ergo
sunt auferendæ.

In hoc exemplo divitiæ non sunt rationes, seu causa jurgiorum, sed cupiditas civium.

Fallacia plurium interrogationum in unam est, cum ad plures interrogationes disparatas

petitur eadem responsio. v. g. Si quæratur: *Homo & equus sunt animal bipes*, si respondeatur affirmativè, tunc paralogizans inferret, ergo equus est animal bipes, si responderis negativè, tunc sequetur, quòd homo non sit animal bipes, igitur non potest responderi unica responsione, sed duplici, aut distinctione.

Huc revocantur captiosæ interrogationes, ac dilemmata v. g.

1.

Vel amisisti cornua, vel non amisisti?
Si amisisti, tunc habuisti cornua;
Si non amisisti, nunc habes cornua.

2.

Vel desisti furari, vel non desisti?
Si desisti, furatus es:
Si non desisti, nunc adhuc furaris.

Igitur tot sunt Sophismatum species, quæ vulgo recenseri solent in Logica: At innumeræ sunt aliæ, ad quas dissolvendas nullæ sufficerent regulæ, sed sola ratio principiis generalibus præmunita.

LOGICÆ.

PROLEGOMENA.

LOgica Artificialis, quam in Summulis tractamus obiectorum, circa veluti per quædam ſe ipſam conſiderat. Conſiderat enim:

1. Quæ ſit materia Logicæ.
2. Conſiderat materiam Univerſalem.
3. Conſiderat materiam Prædicamentalem.
4. Denique conſiderat materiam & propoſitionem Syllogiſmi Summulæ

Circa primum

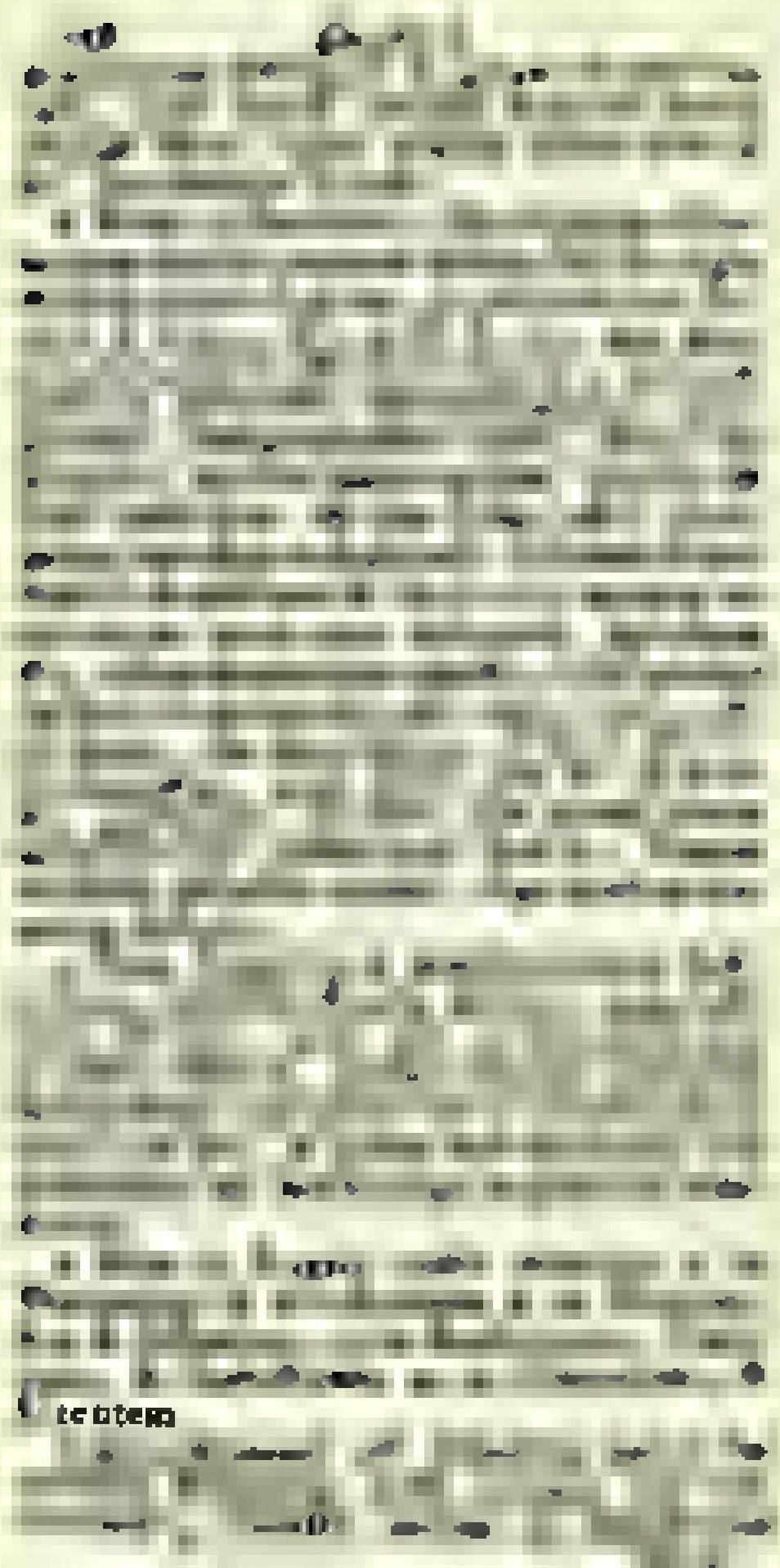
1. Quid ſit quæſtio ſeu Logica.
2. Quæ ſit objectum Logicæ.
3. An Logica ſit vera aut falſa ſcientia.
4. An Logica ſit ſcientia Practica aut ſpeculativa.
5. An Logica ſit aliqua ſcientia acquirenda ſit neceſſaria.

De Natura Logicæ.

QUÆSTIO I.

Quid ſit quæſtio ſeu Logica?

1. Dicimus *Logica eſt ſcientia dirigens ſeipſam, proximum ſubjectum.* Ille definitus eſt bonus, qui breviter omnes cognitas definitiones hujus ſcientiæ in ſeipſo poterit aggregare, ubi tum quæſtio hæc eorum definitorum conſtat genere & differentia genere eſt ex *ſcientia*, quia per hanc predicatum Logica convenit cum Phyſica, Metaphyſica, Theologia &c. *Dirigens* ſeipſum eſt differentia, quæ hanc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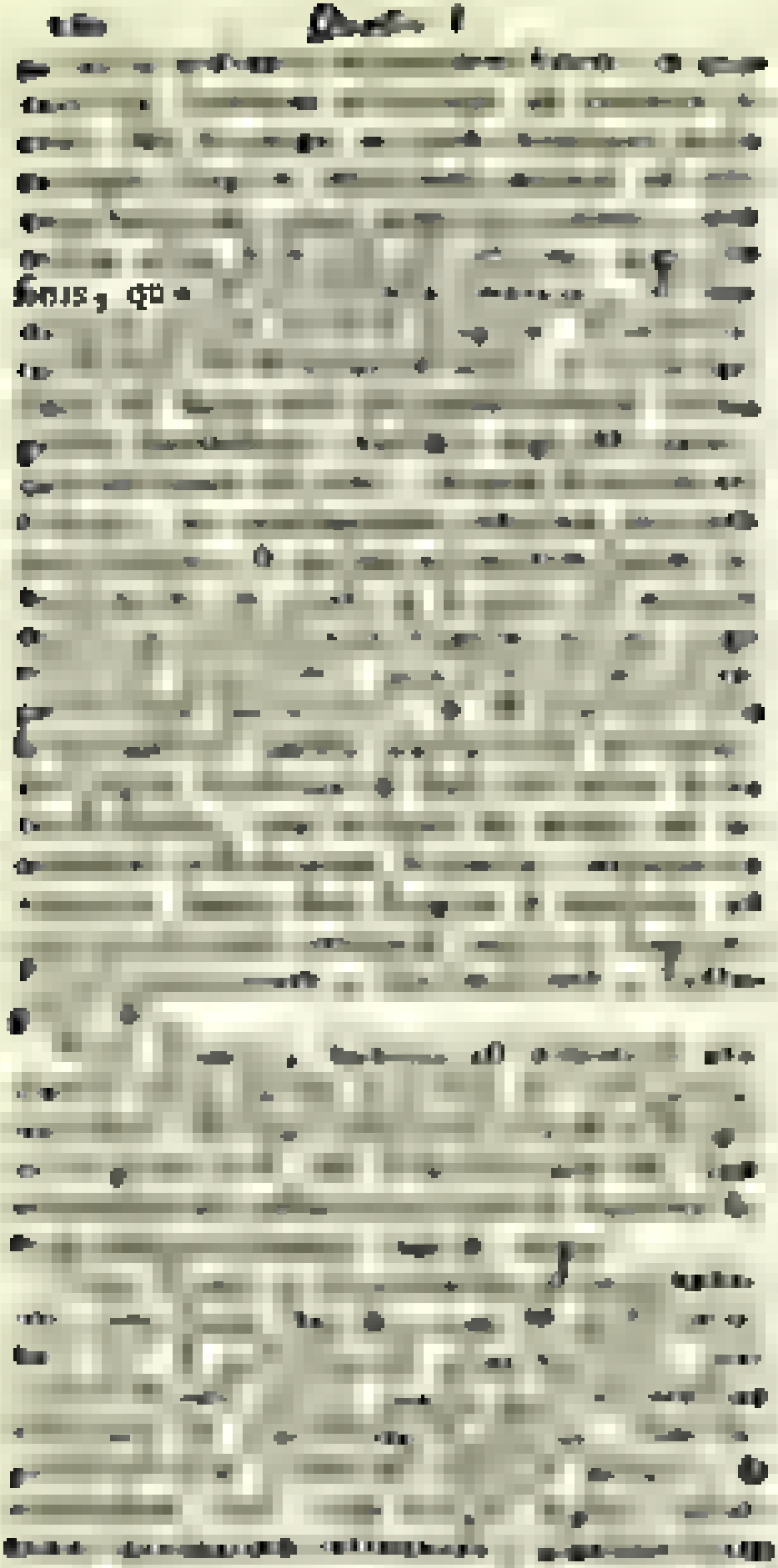

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Epichyrema Logicum quod conſtat ſex propoſitionibus, quæ enthymemata ſunt, id eſt, quarum ſingulæ habent conſequentiam, non expreſſam ſed ſubintellectam.

1. Quia omne Animal eſt Corpus, ergo quia Homo eſt Animal, ergo Homo eſt Corpus. Hæc propoſitio ſubintellecta eſt, Omne Animal eſt Corpus.

2. Quia Homo eſt Animal rationale mortale, ergo quia Petrus eſt Homo, ergo Petrus eſt Animal rationale mortale. Hæc propoſitio ſubintellecta eſt, Omnis Homo eſt Animal rationale mortale.

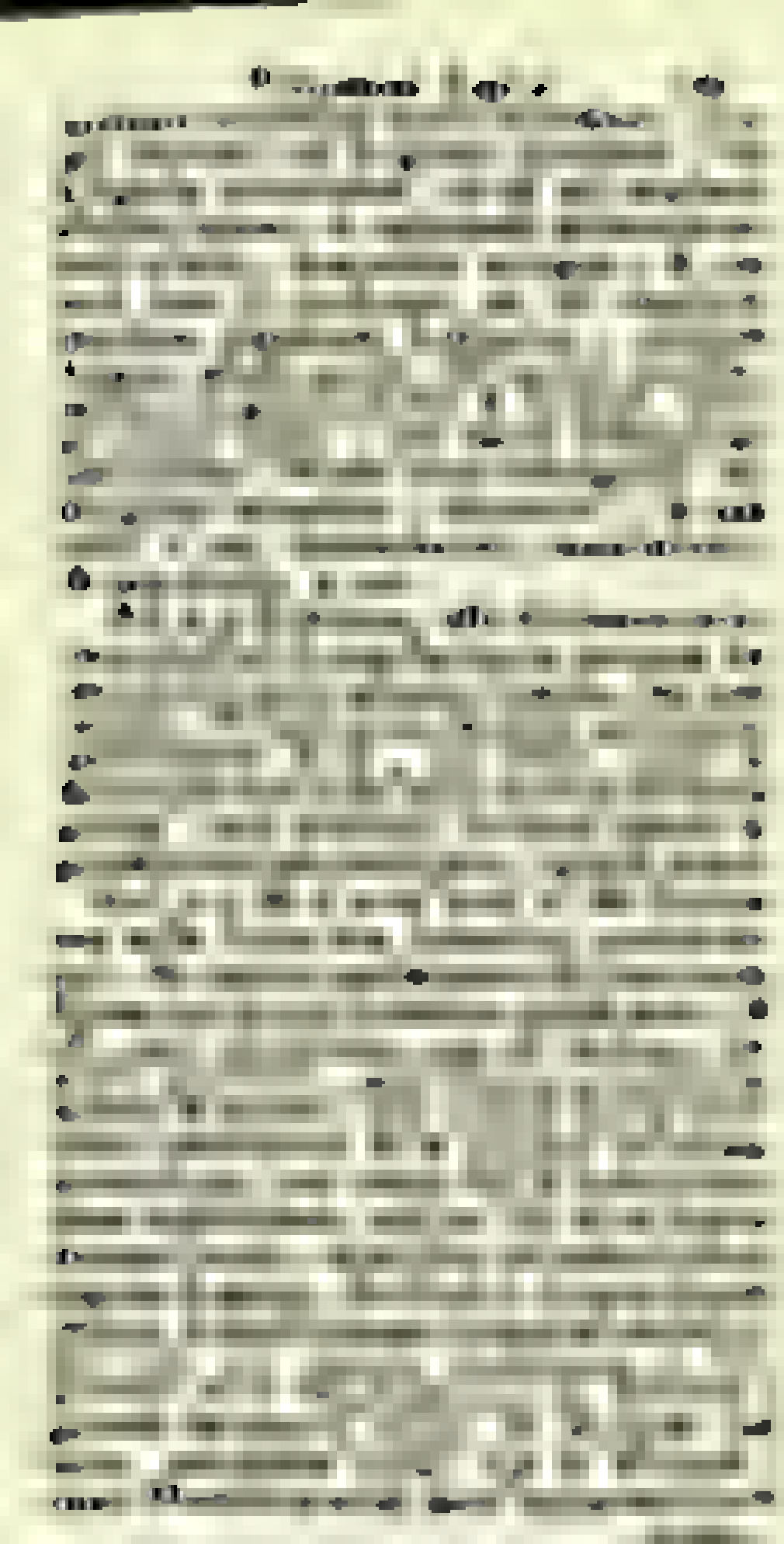
3. Quia Homo eſt Animal rationale, ergo quia Petrus eſt Homo, ergo Petrus eſt Animal rationale. Hæc propoſitio ſubintellecta eſt, Omnis Homo eſt Animal rationale.

4. Quia Homo eſt Animal mortale, ergo quia Petrus eſt Homo, ergo Petrus eſt Animal mortale. Hæc propoſitio ſubintellecta eſt, Omnis Homo eſt Animal mortale.

5. Quia Homo eſt Animal, ergo quia Petrus eſt Homo, ergo Petrus eſt Animal. Hæc propoſitio ſubintellecta eſt, Omnis Homo eſt Animal.

6. Quia Homo eſt Animal, ergo quia Petrus eſt Homo, ergo Petrus eſt Animal. Hæc propoſitio ſubintellecta eſt, Omnis Homo eſt Animal.

Hæc ſex Epichyremata ſubintellecta ſunt, quæ ſi ſubintellecta non ſint, ſed omnes ſingulæ propoſitiones ſuis conſequentiis expreſſæ, ſunt ſex Enthymemata, quæ ſi ſubintellecta ſint, ſunt ſex Epichyremata.



[illegible] Logica [illegible]

[illegible] Logica [illegible]

[illegible] Logica [illegible]

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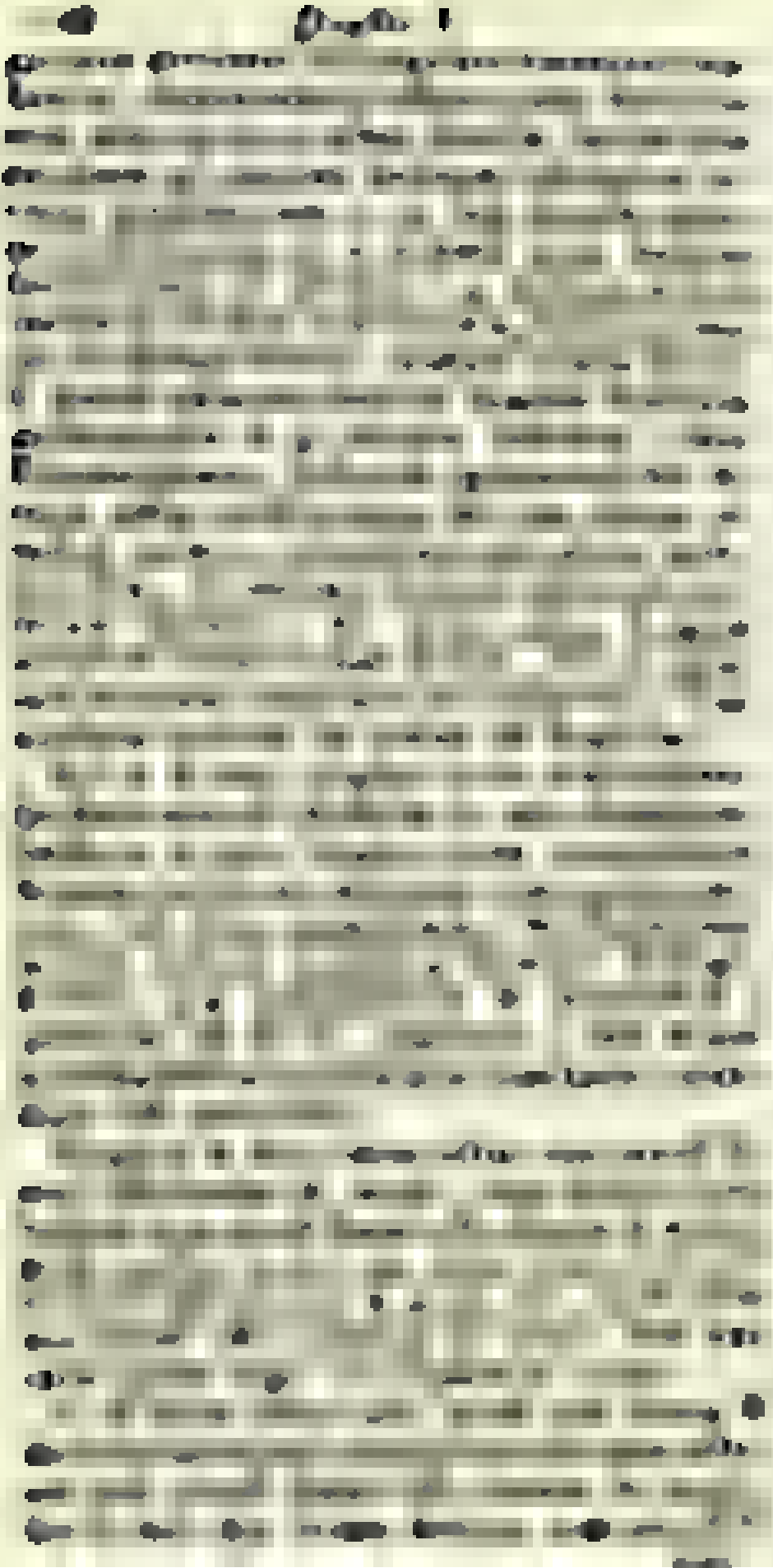

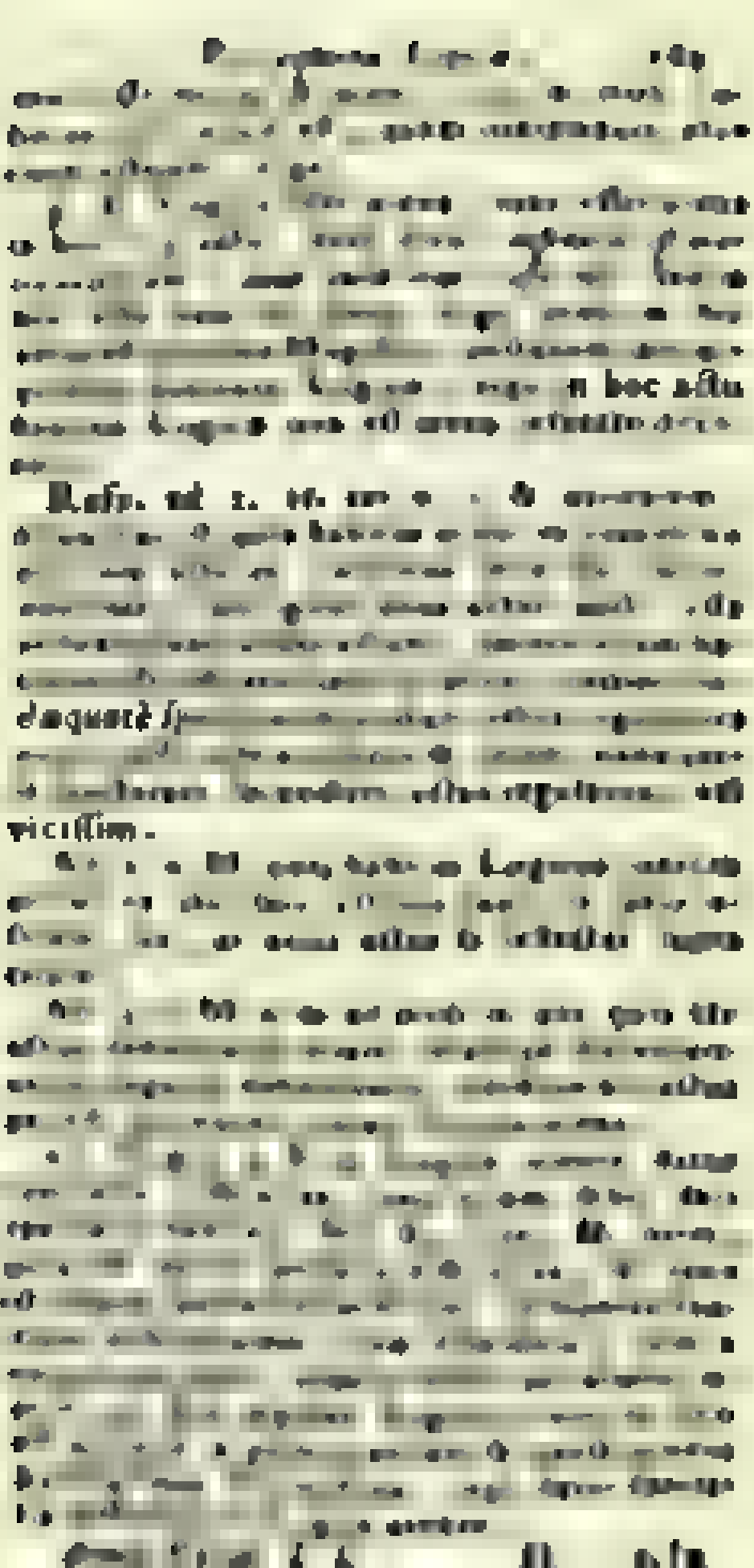

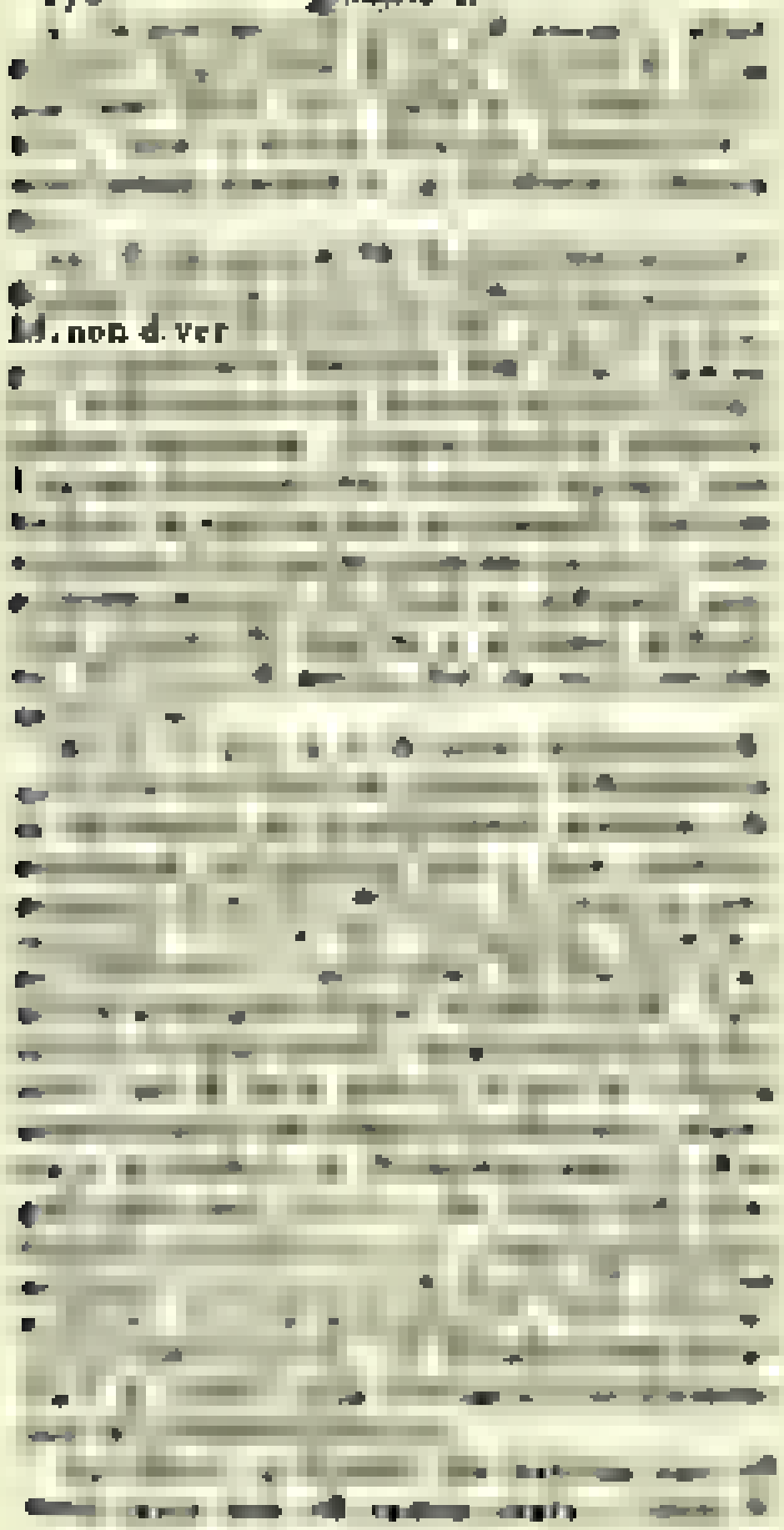
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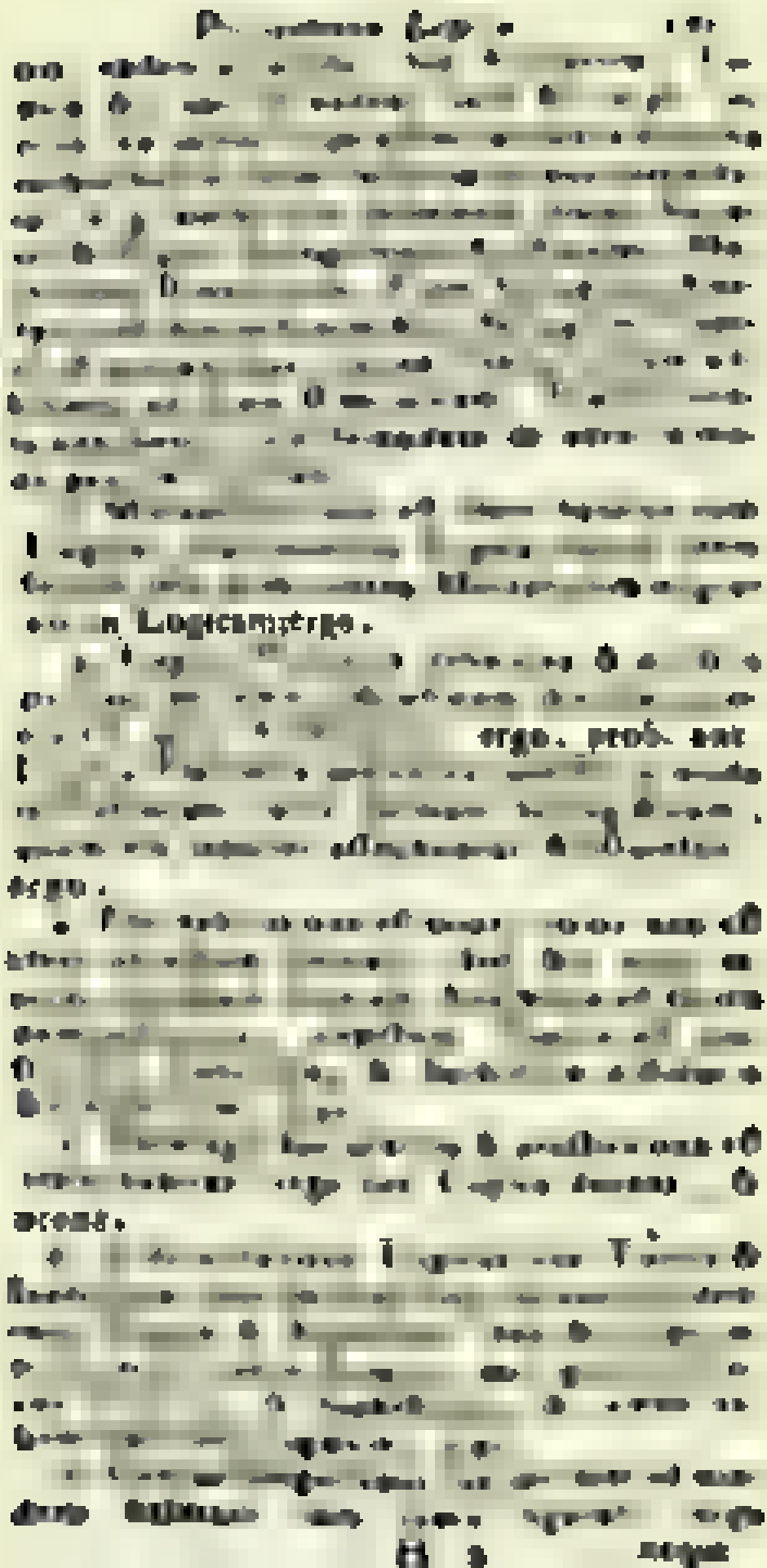

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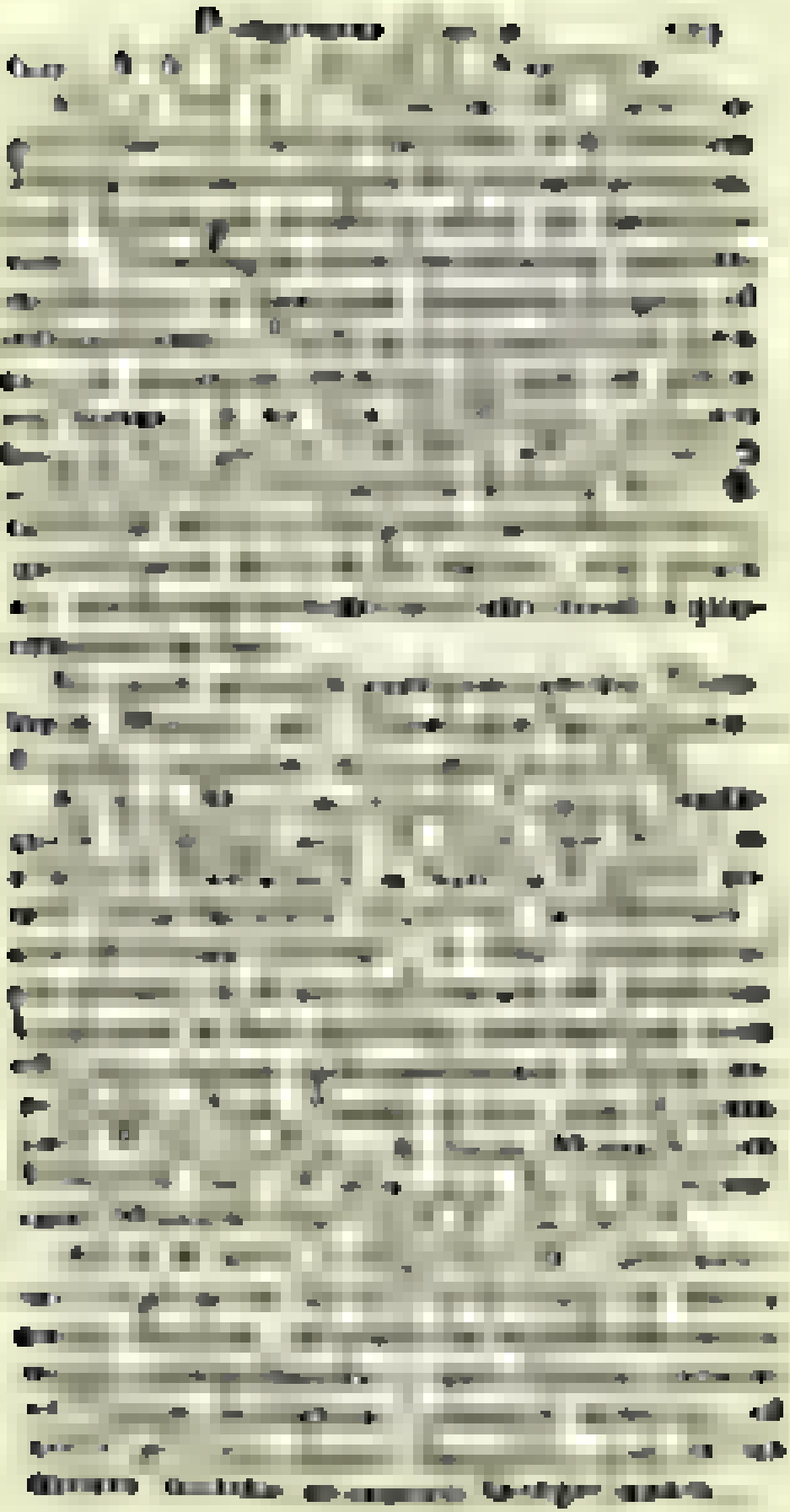

QUESTION

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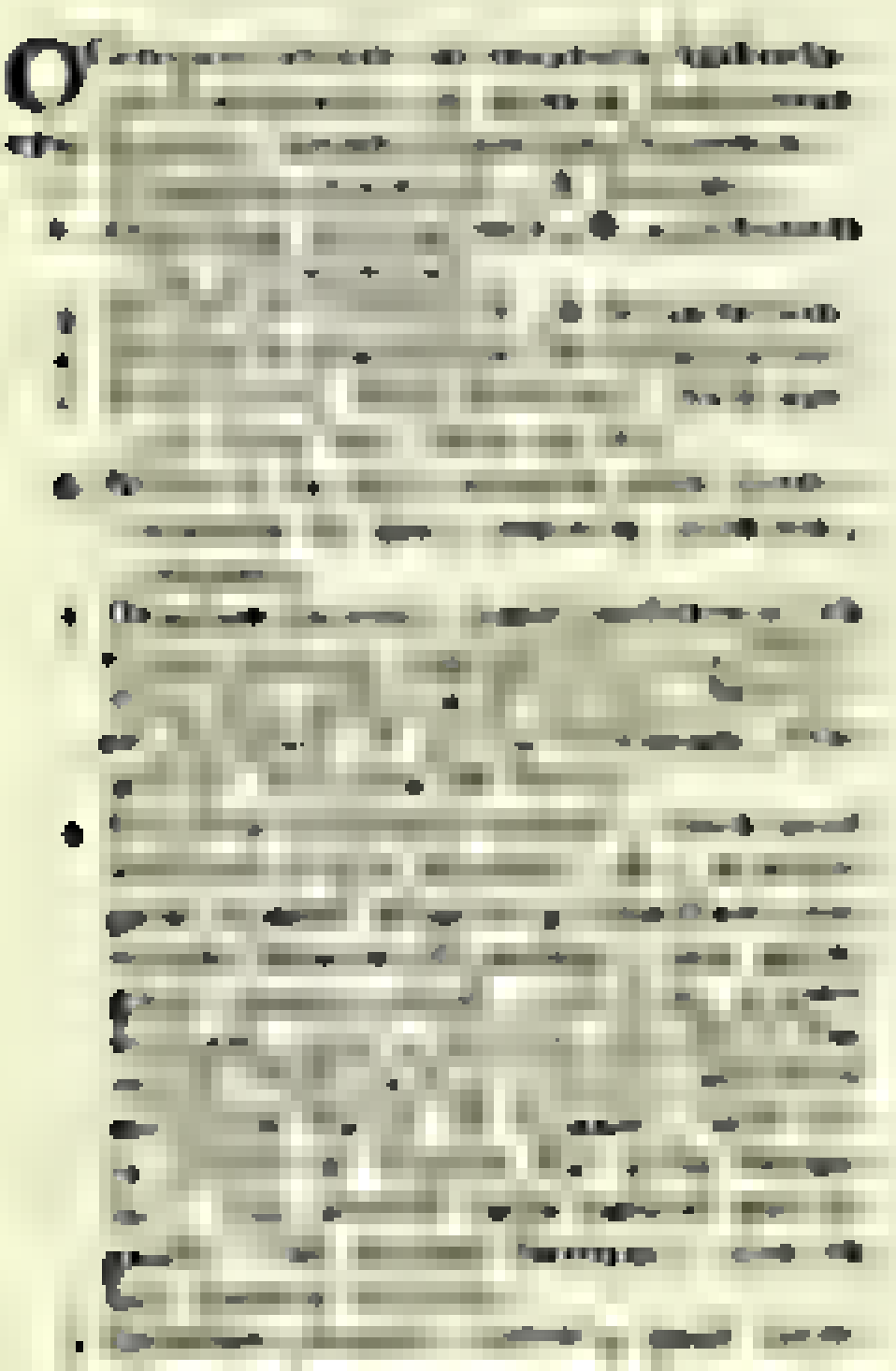

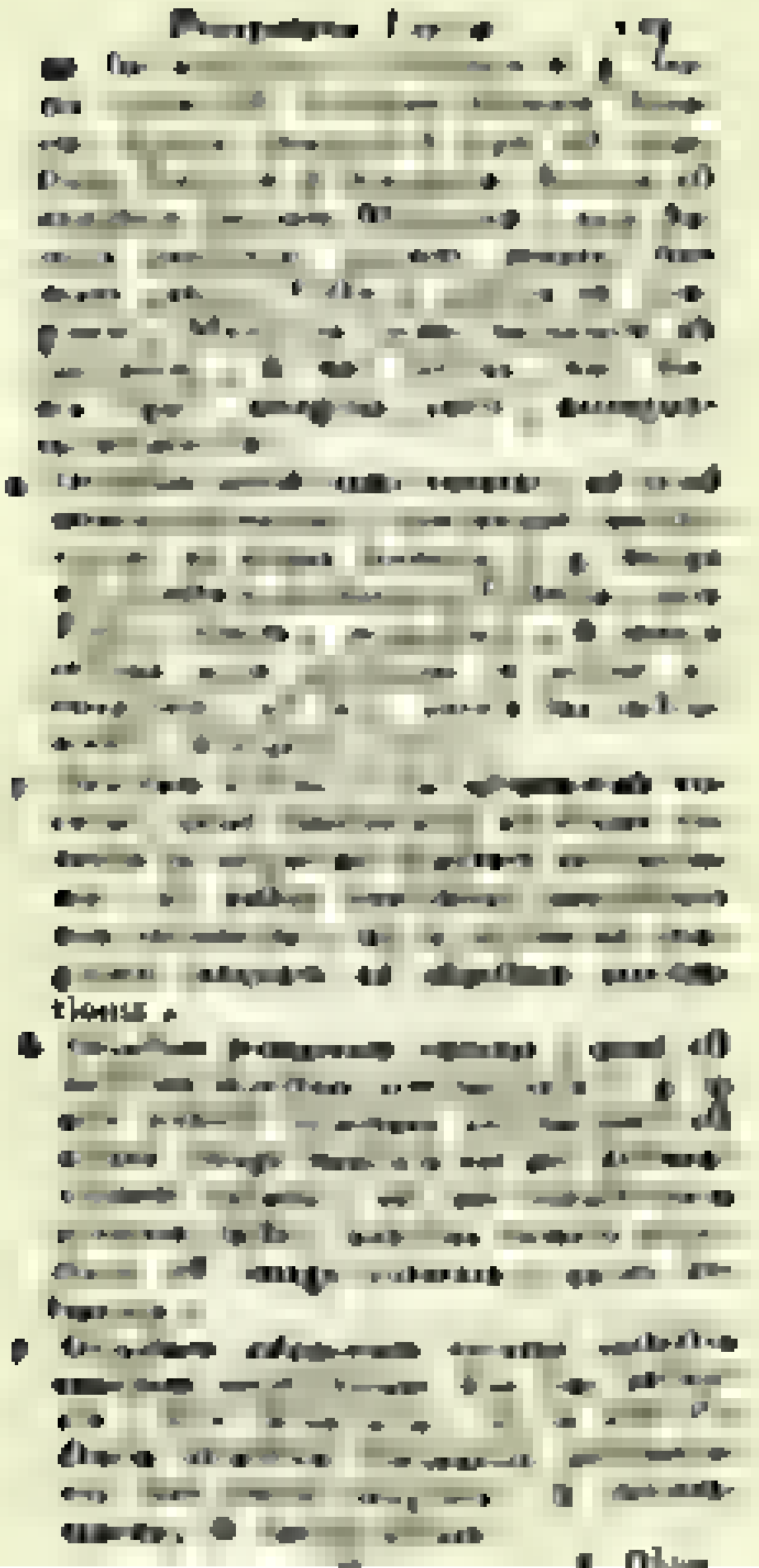

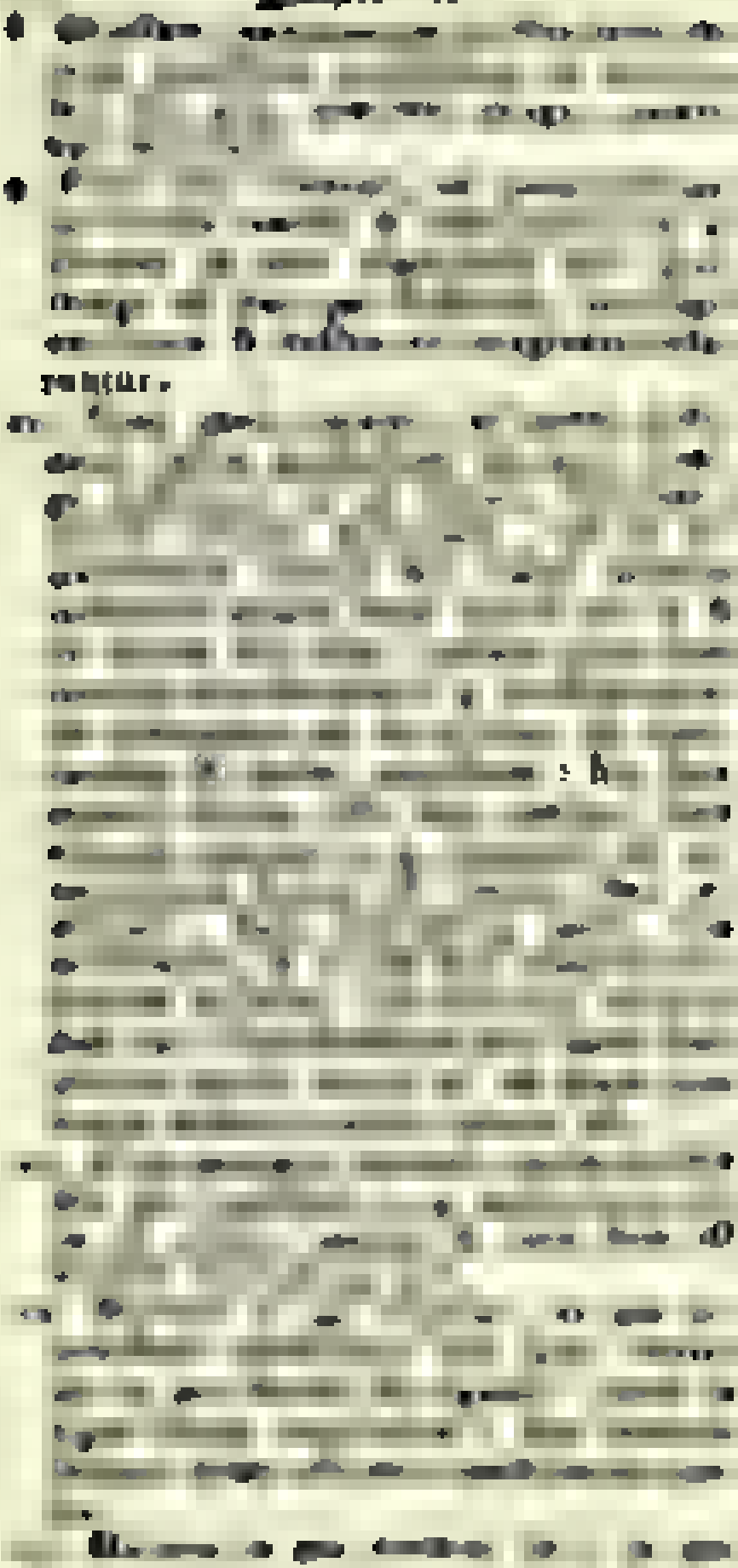

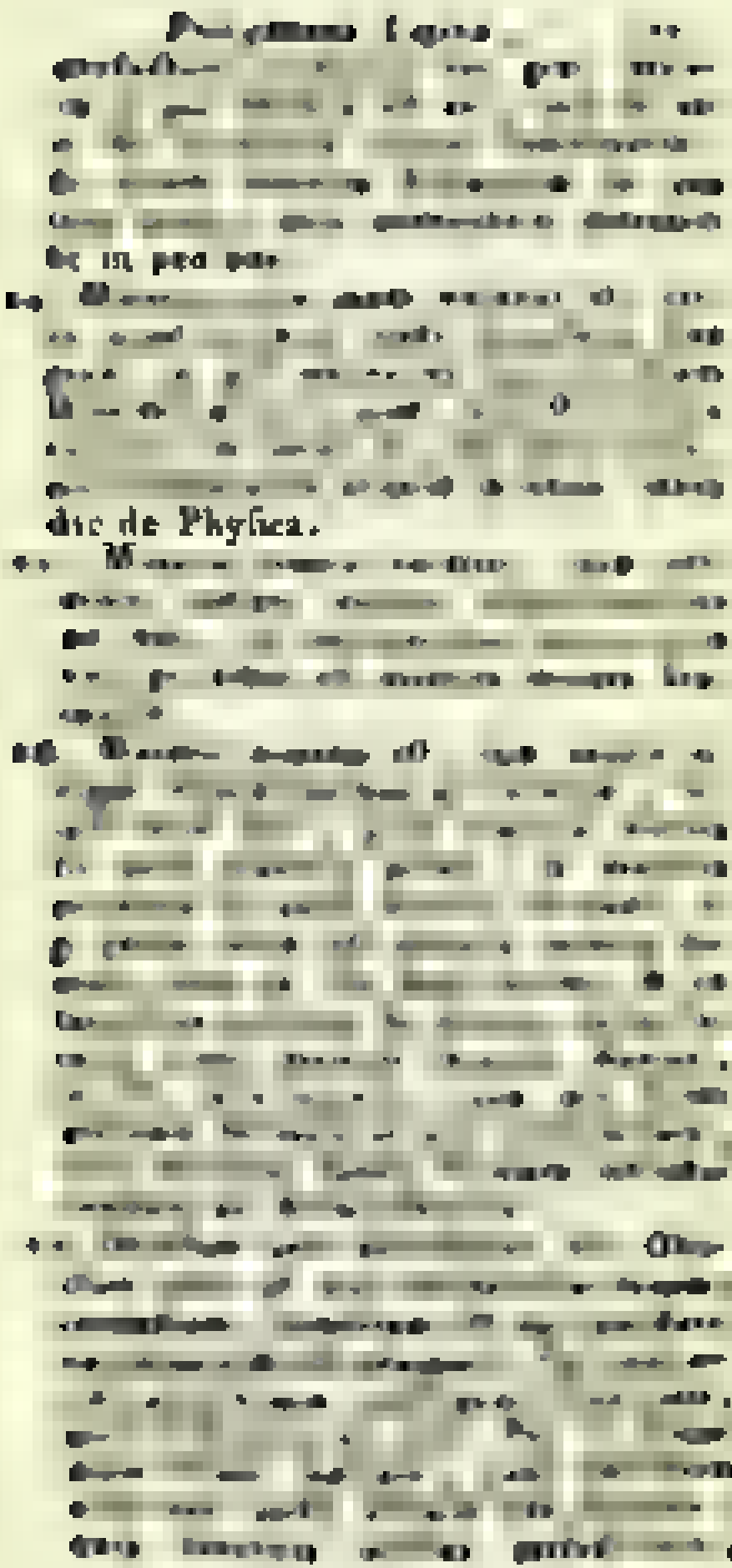

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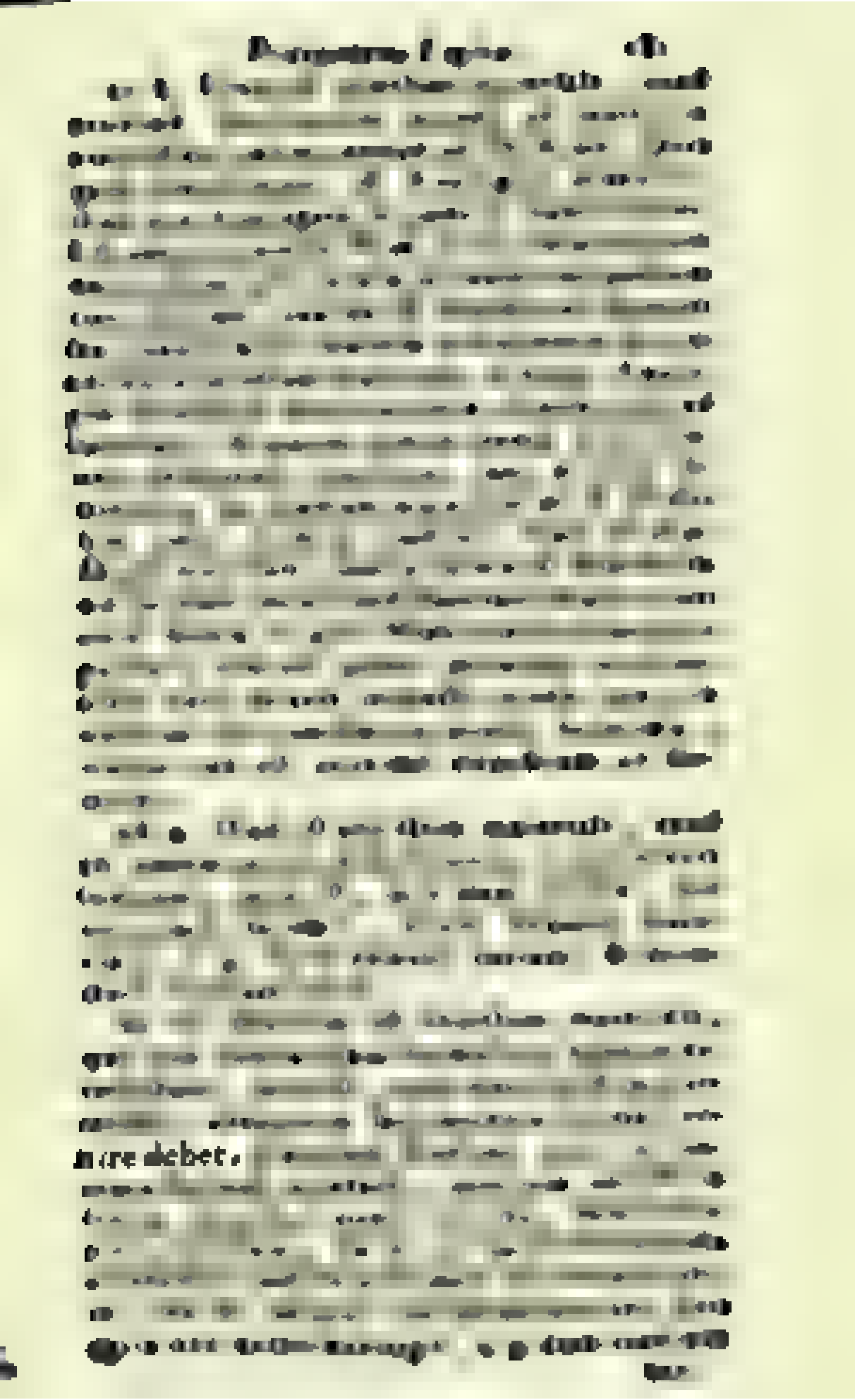

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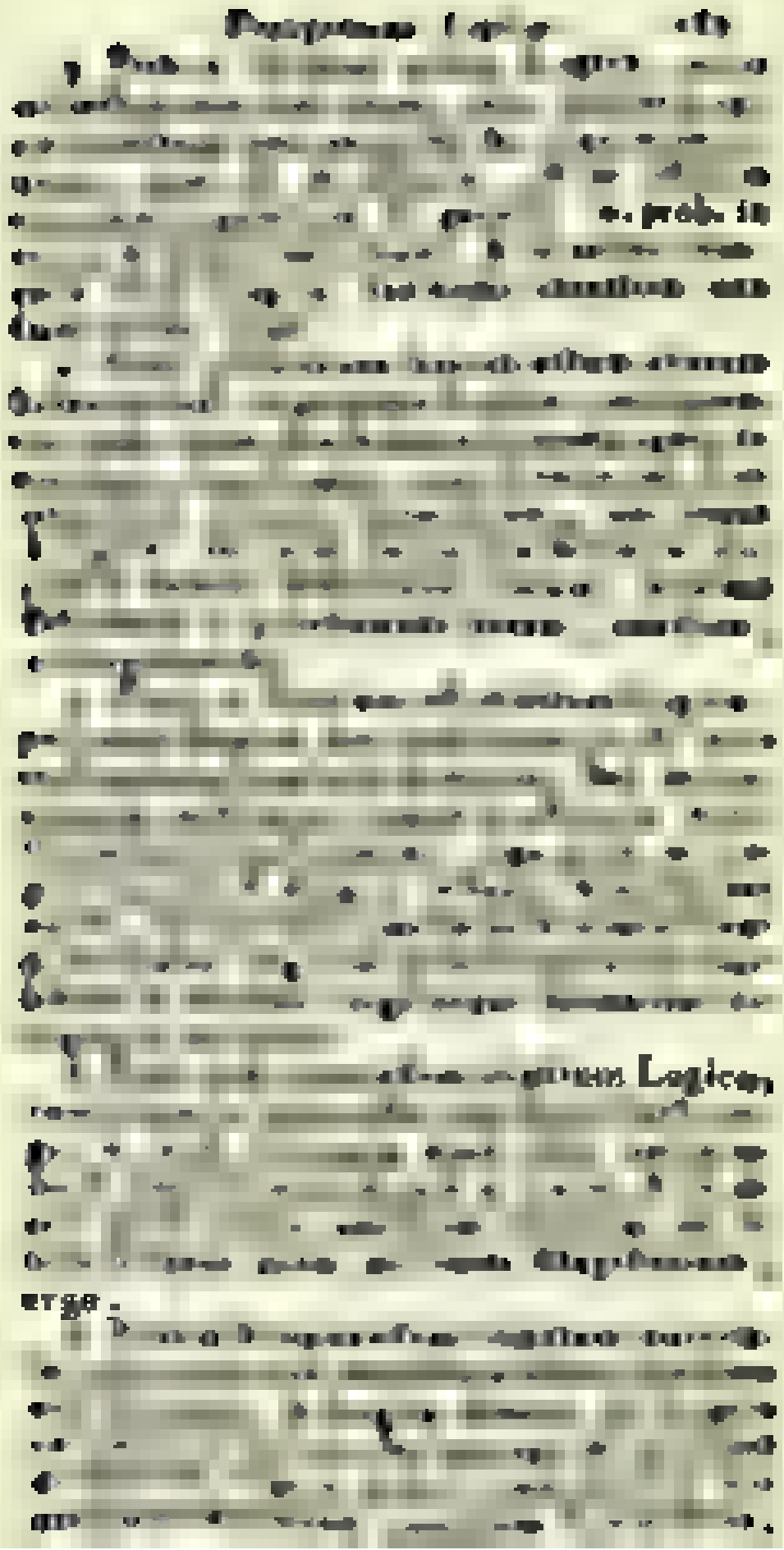

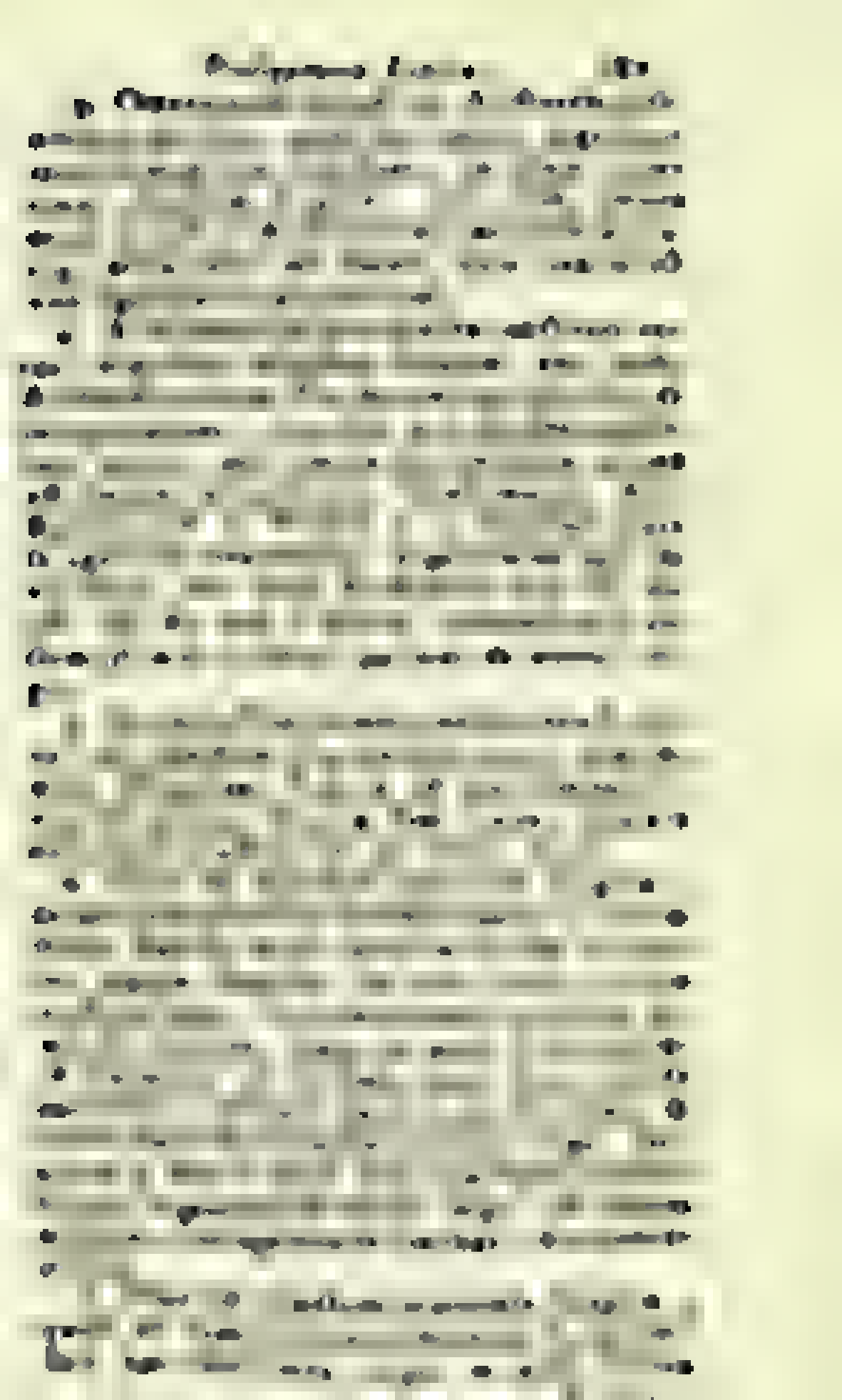

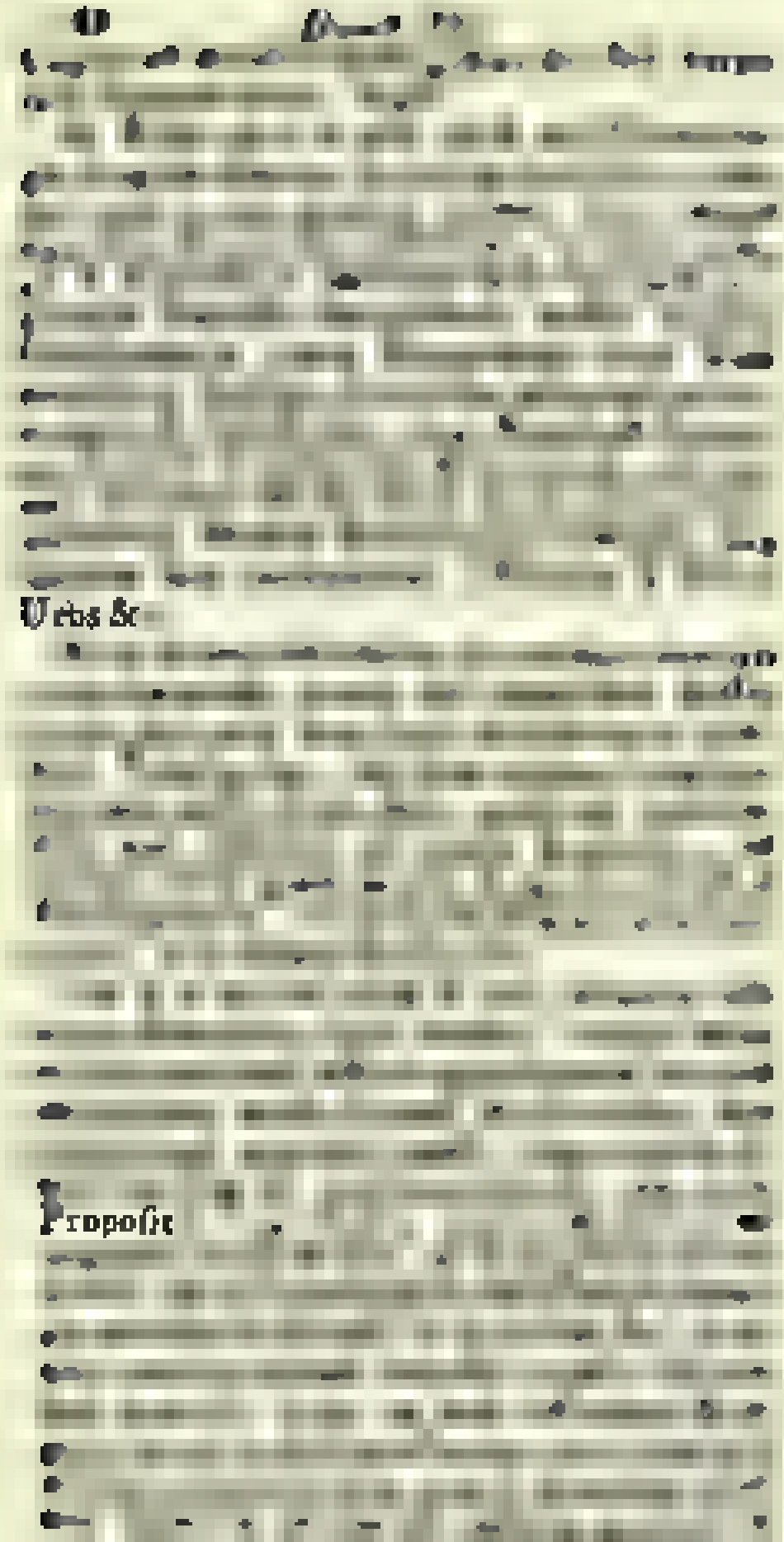
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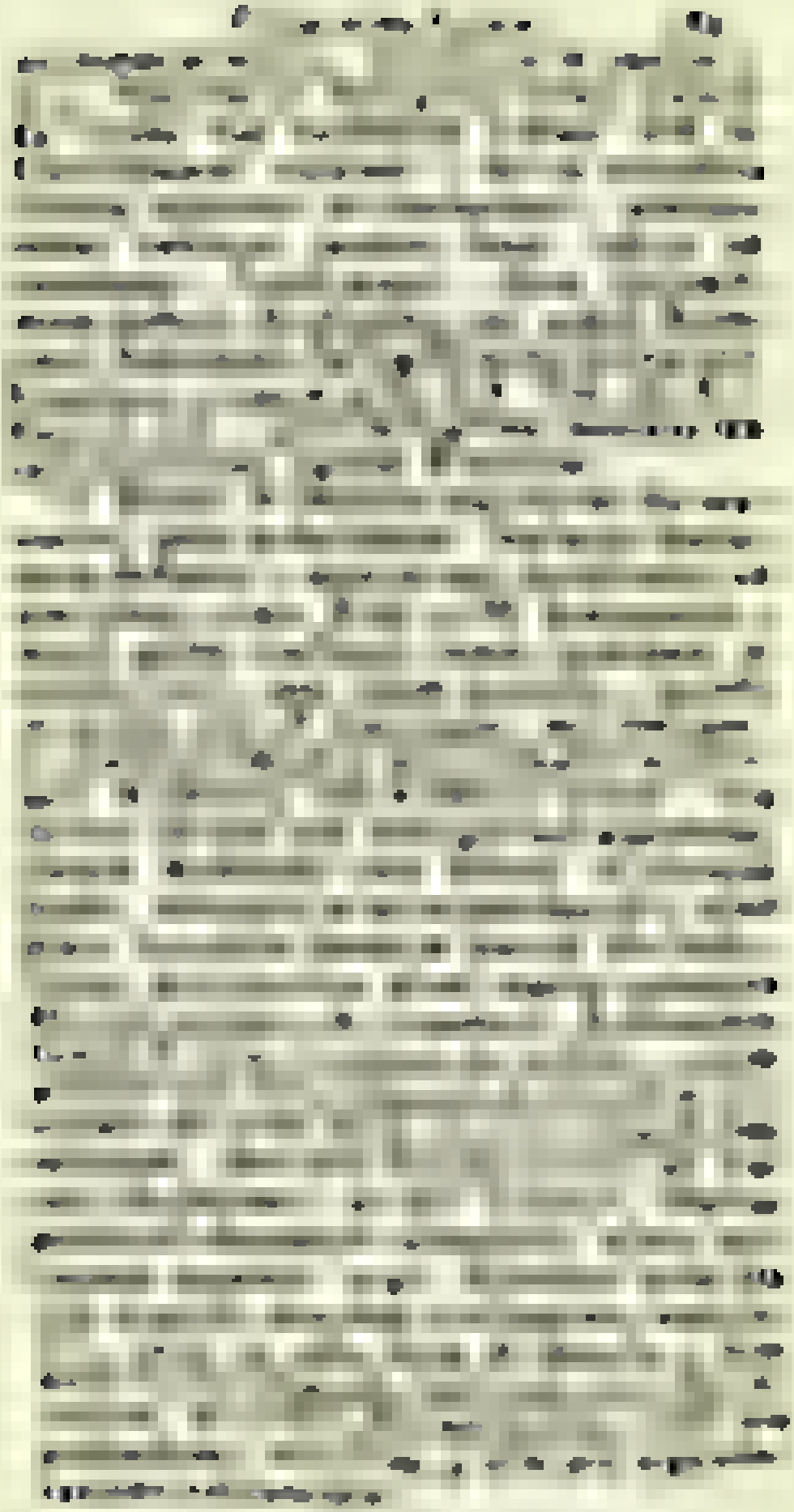

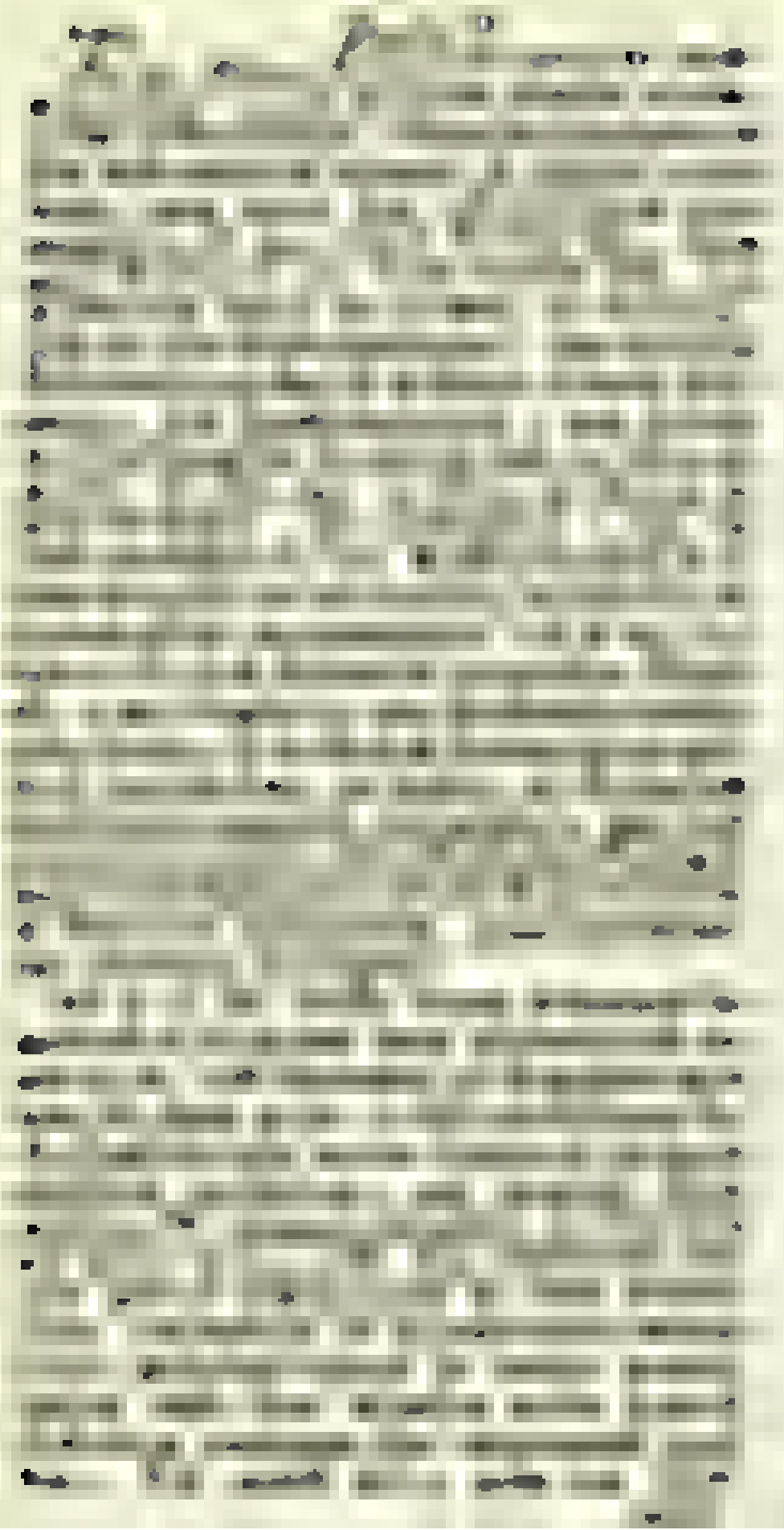

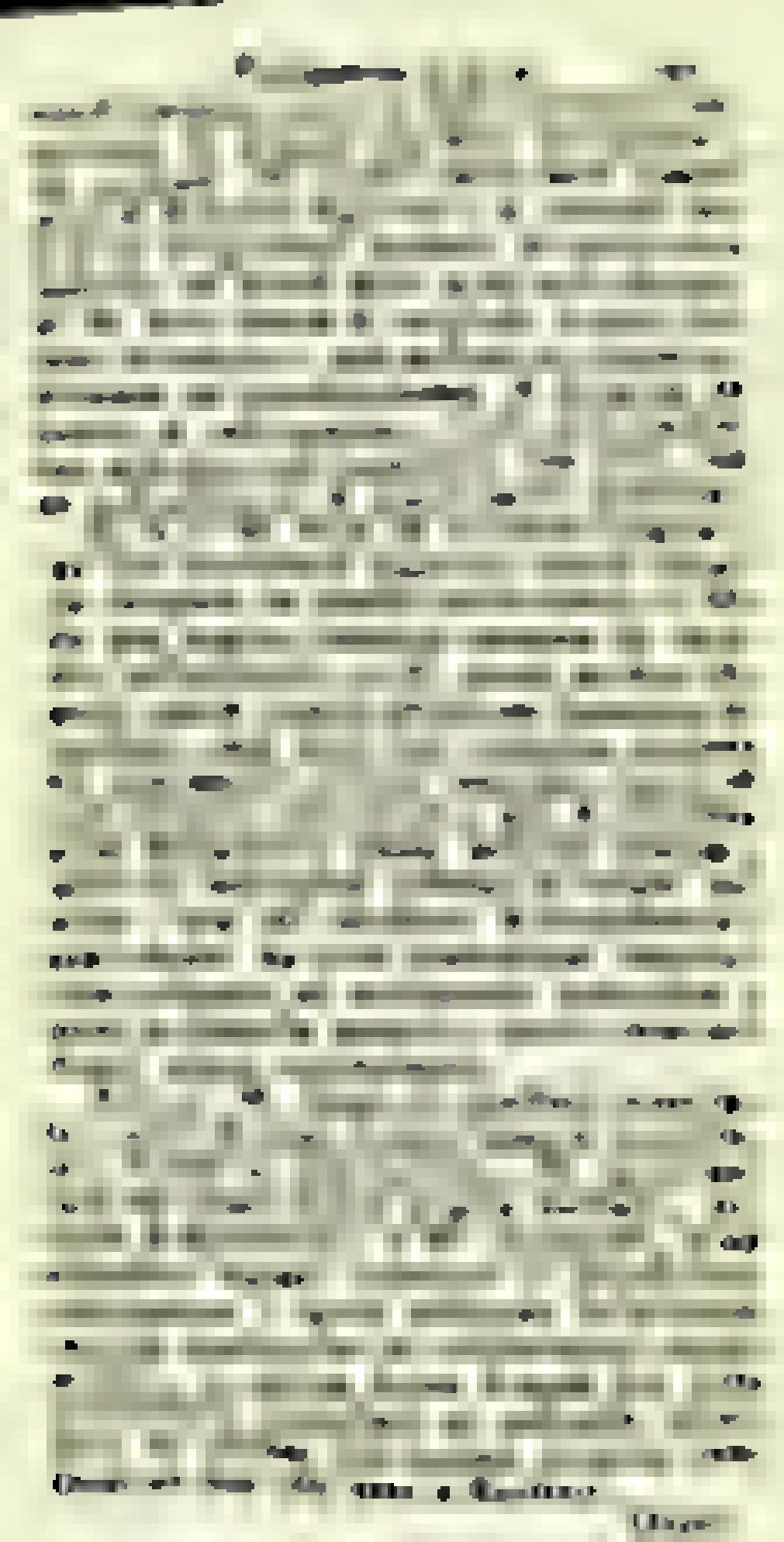

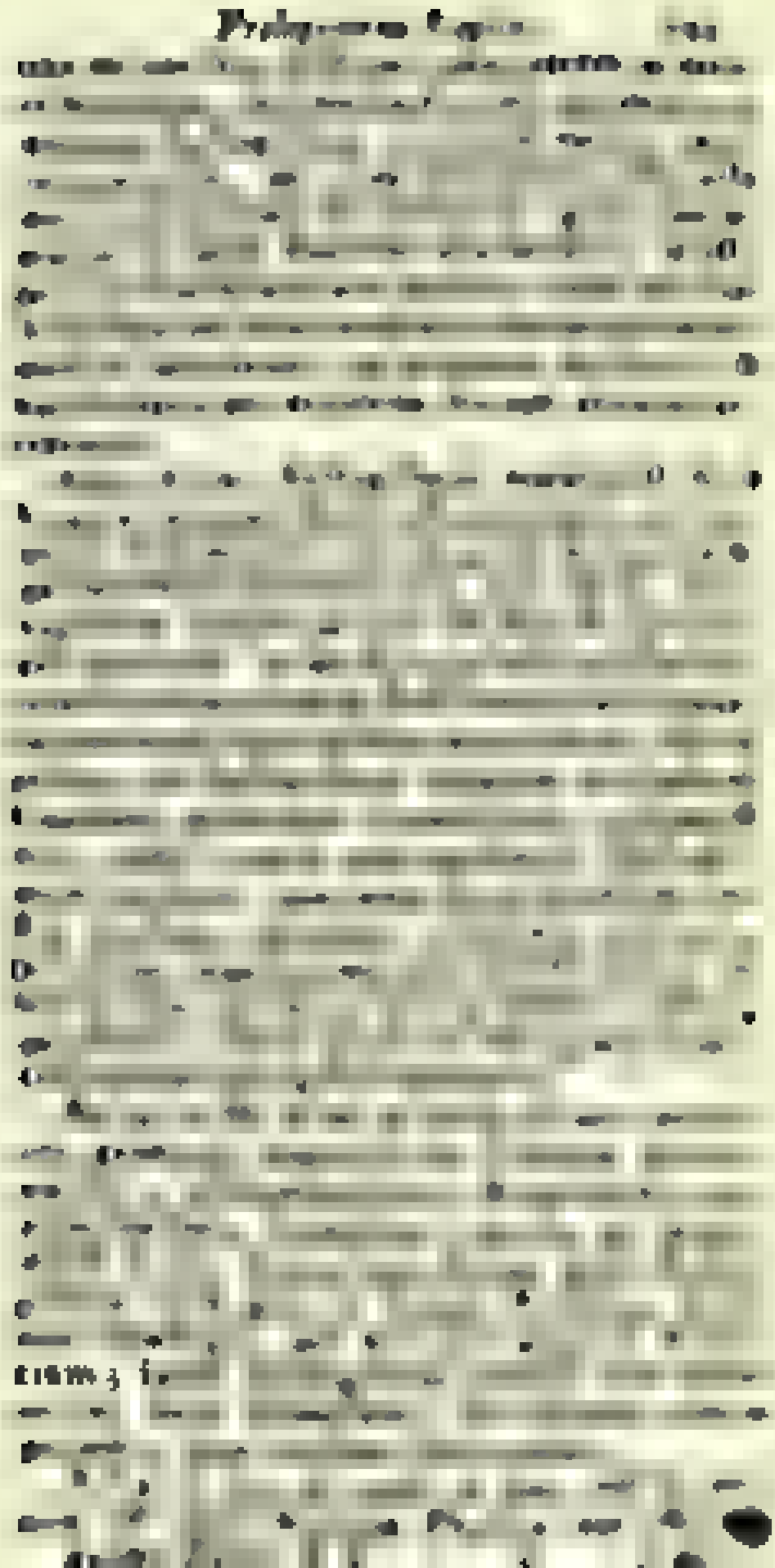

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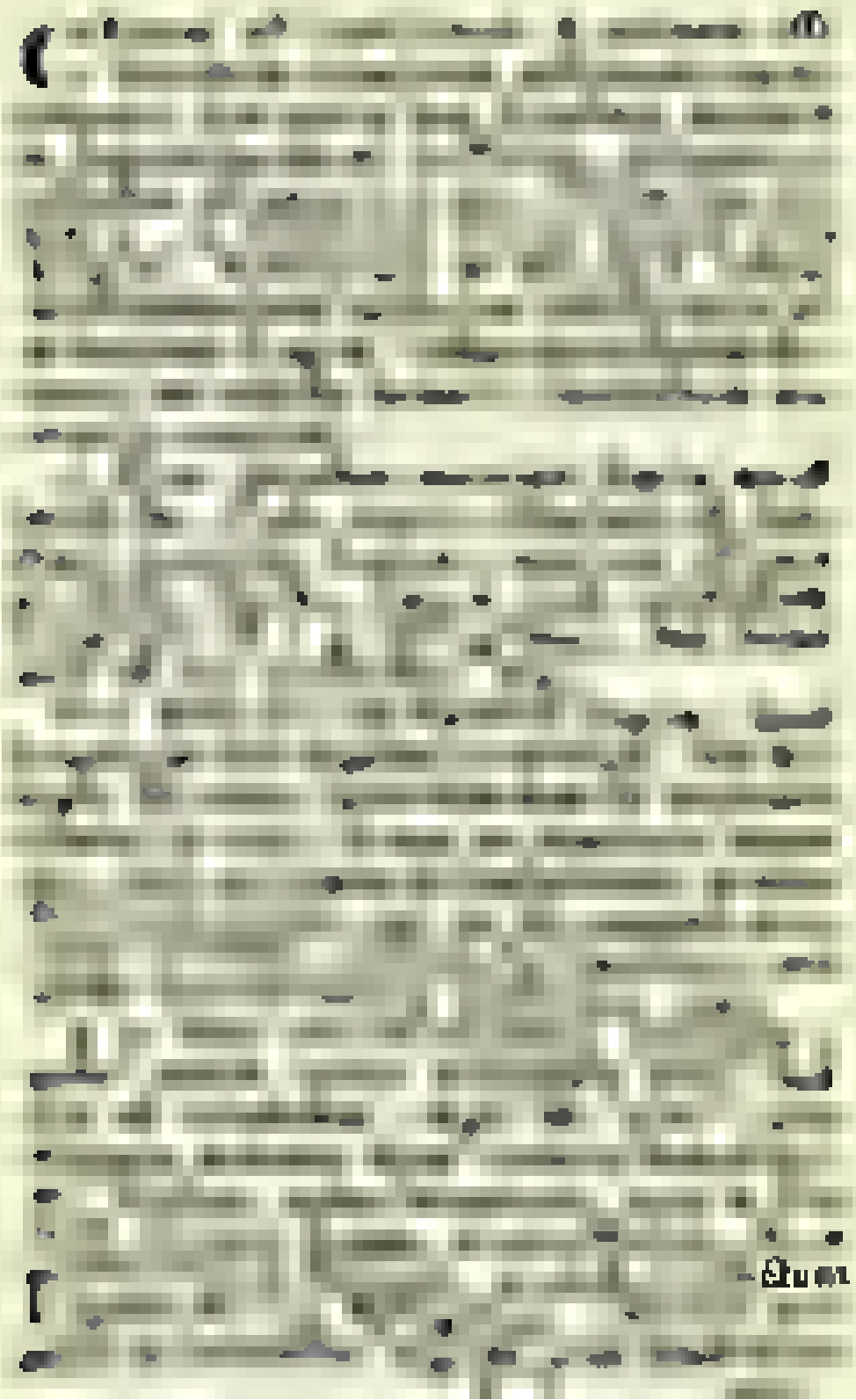

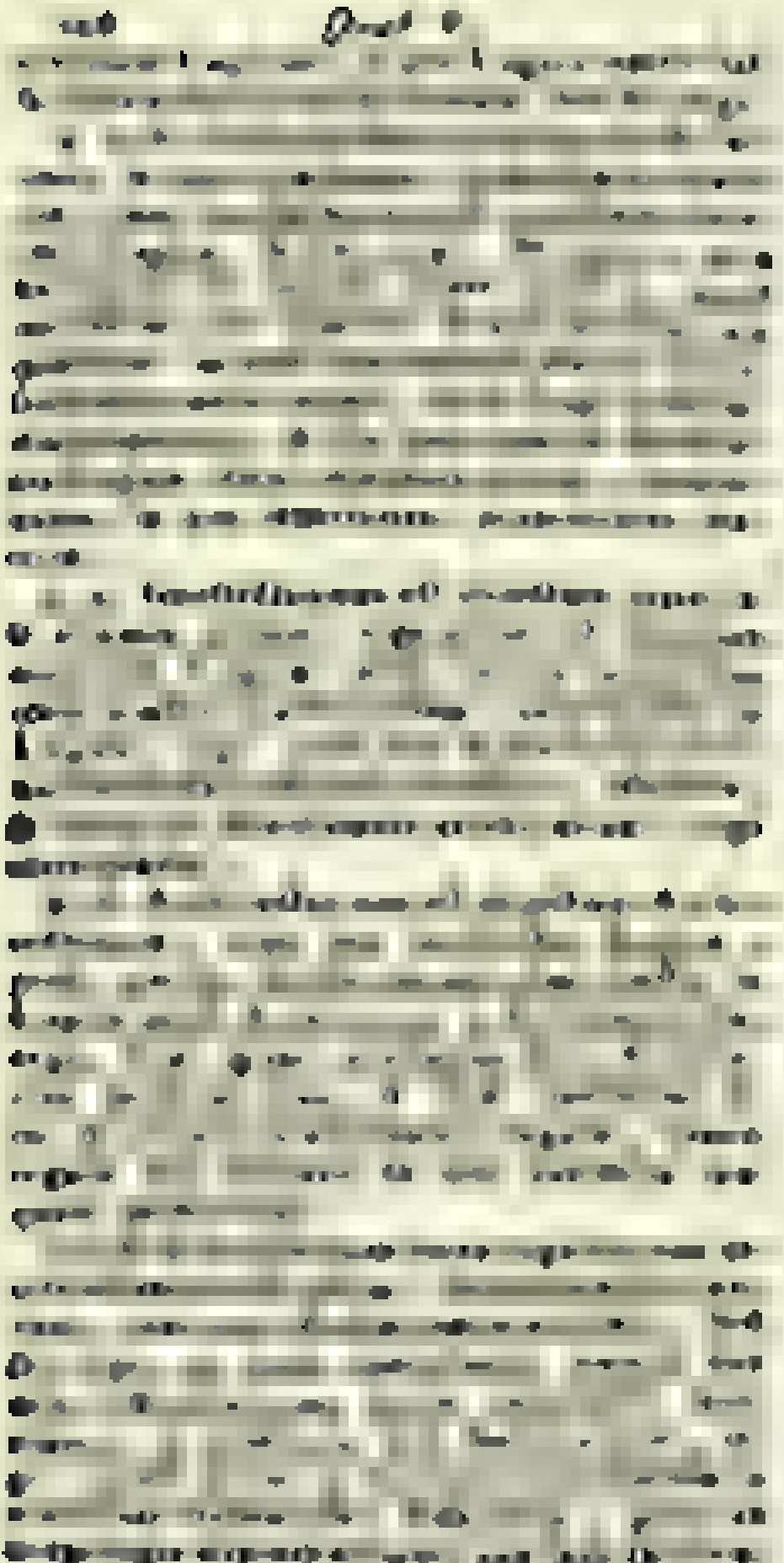

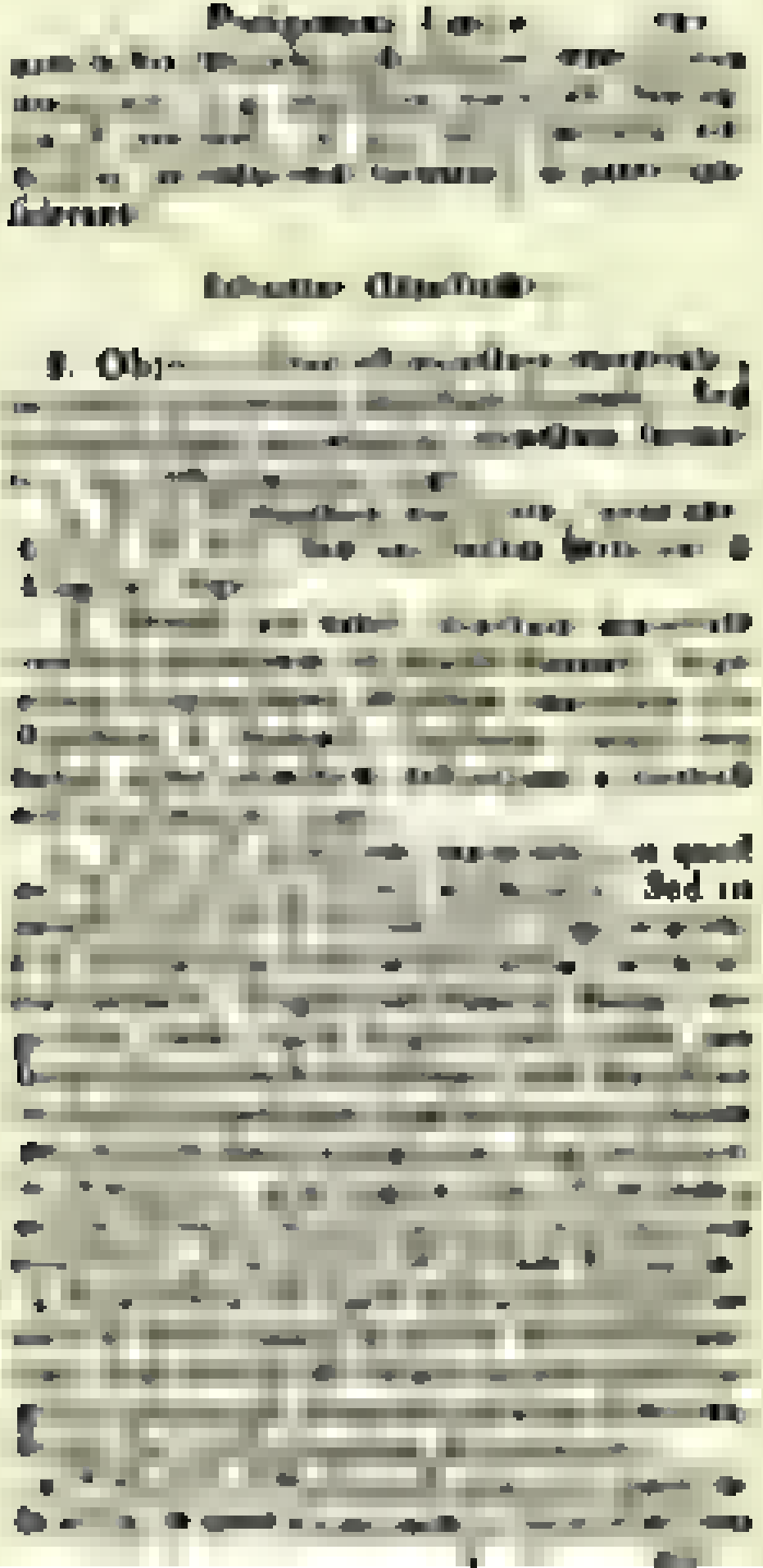

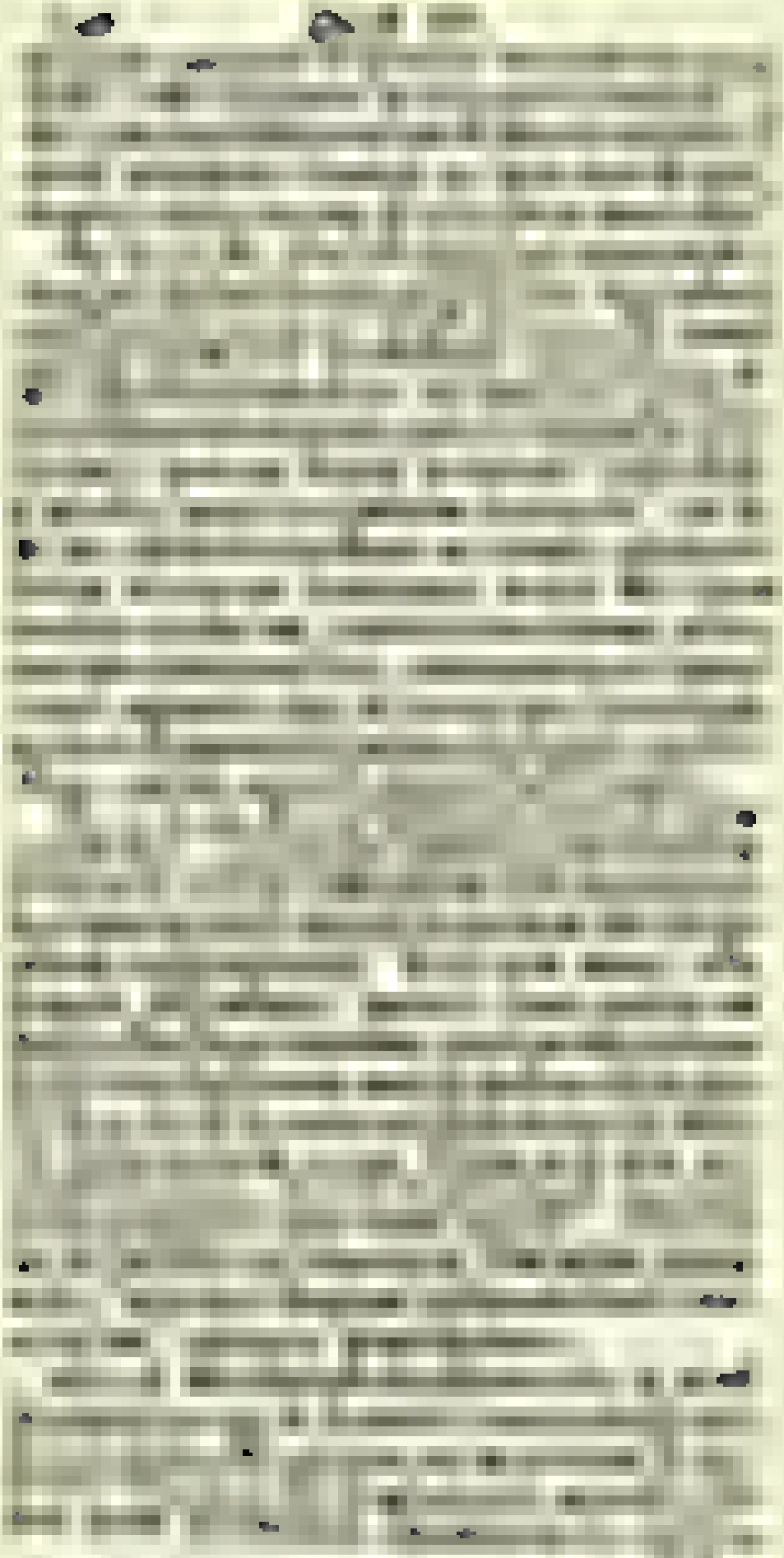

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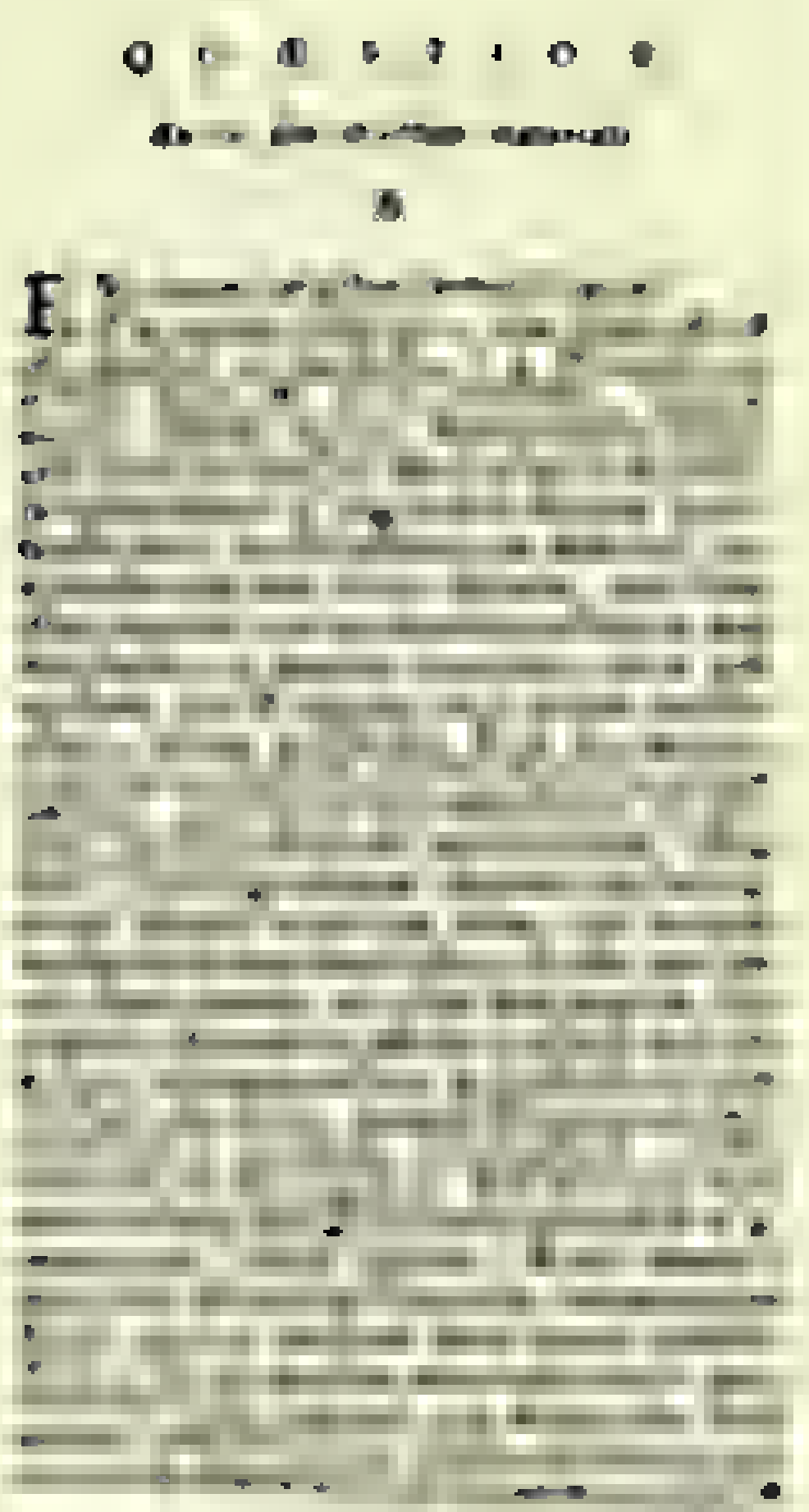


partes realiter existuet extra actum meæ cognitionis. Si enim in figura 1. mea cognitio A. moueat B. visio C. relatio visionis ad meum ad vicissim E E, clarum erit b.c.e.e. esse extra meum intellectum A.

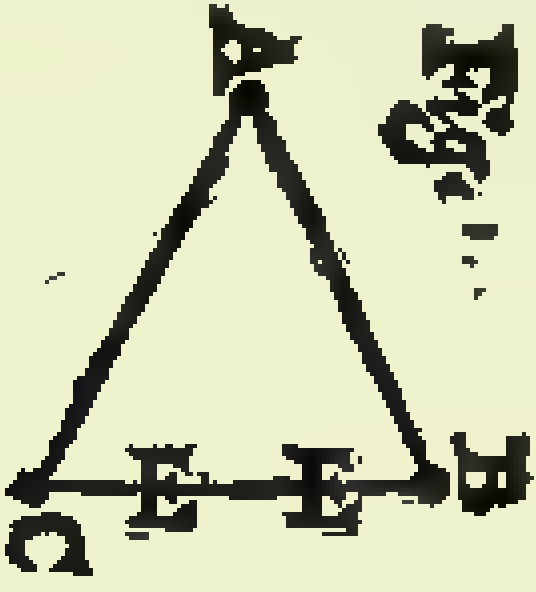


Fig. 1.

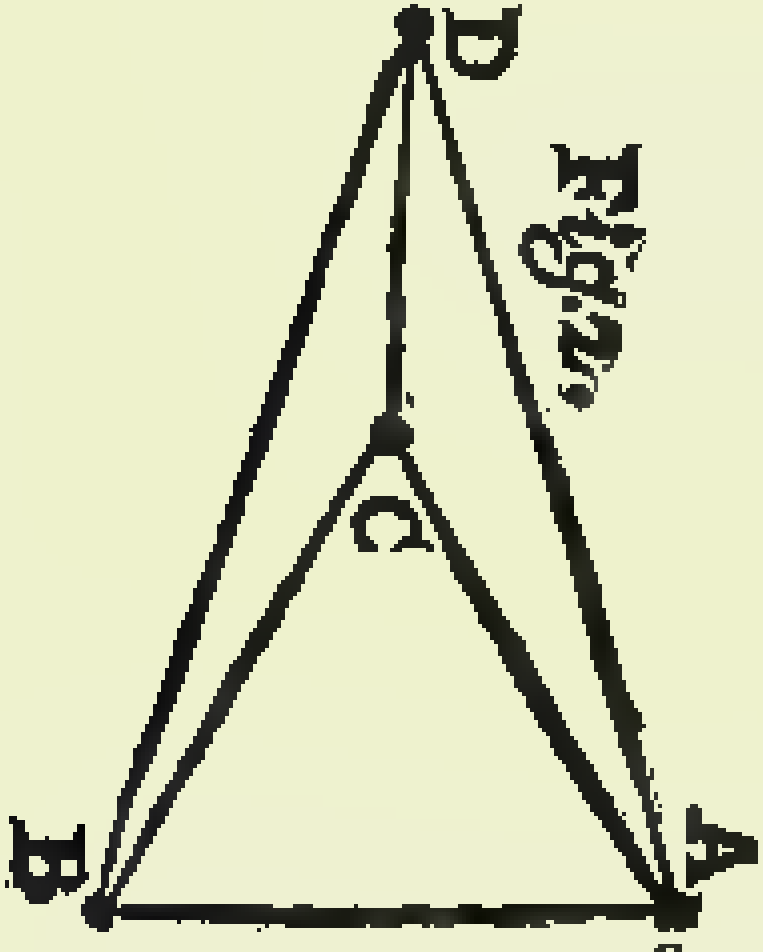
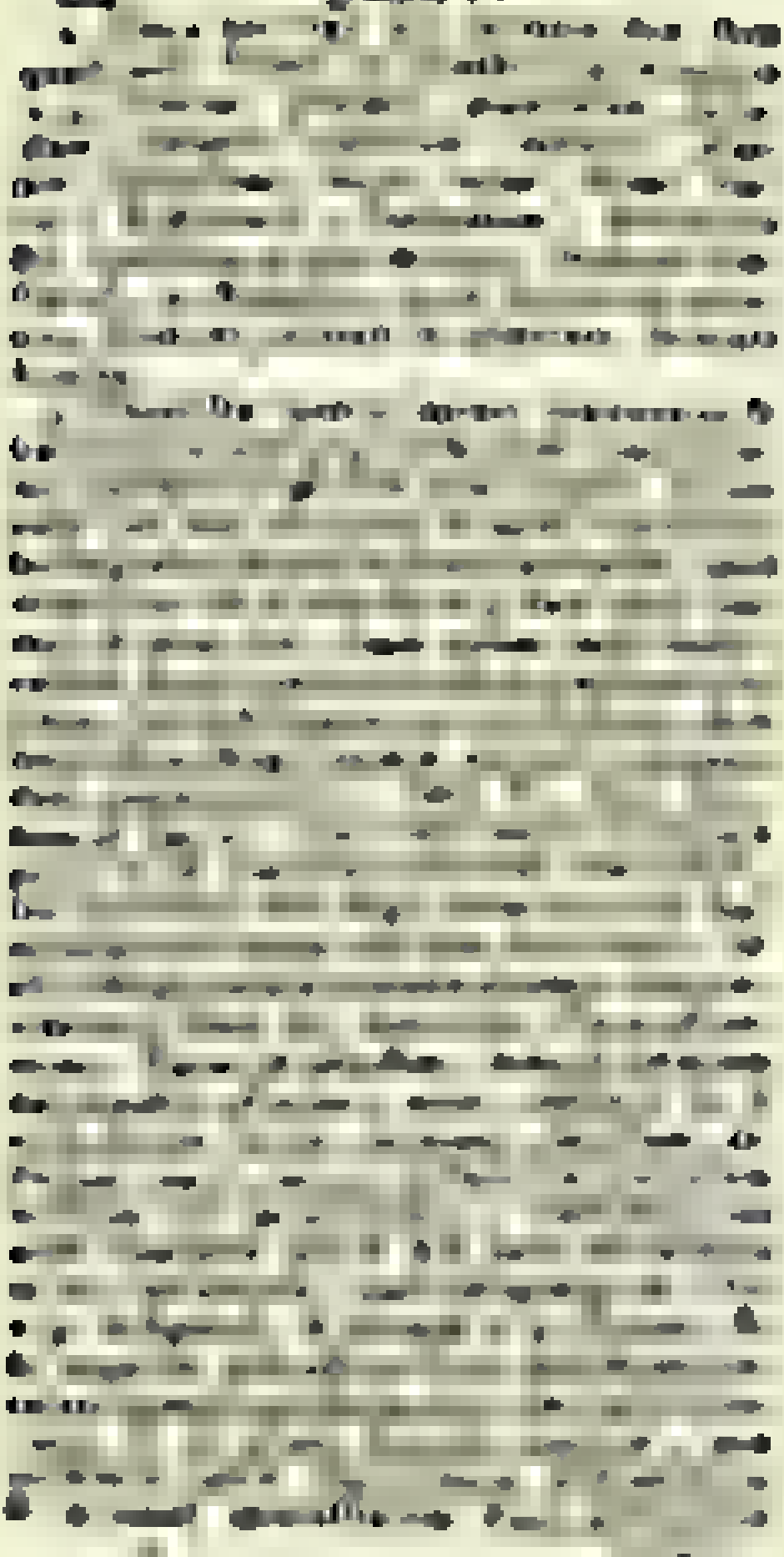
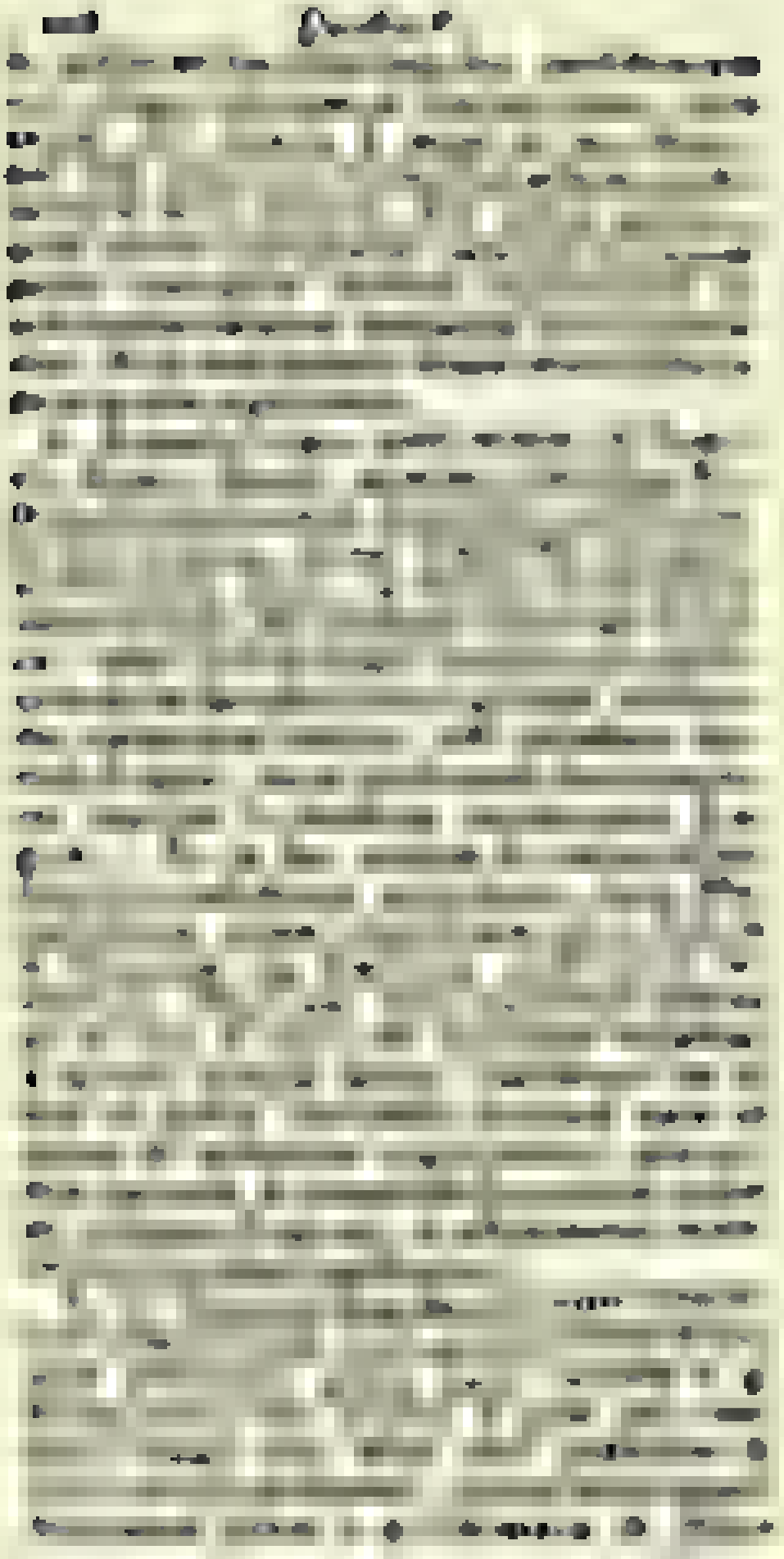


Fig. 2.

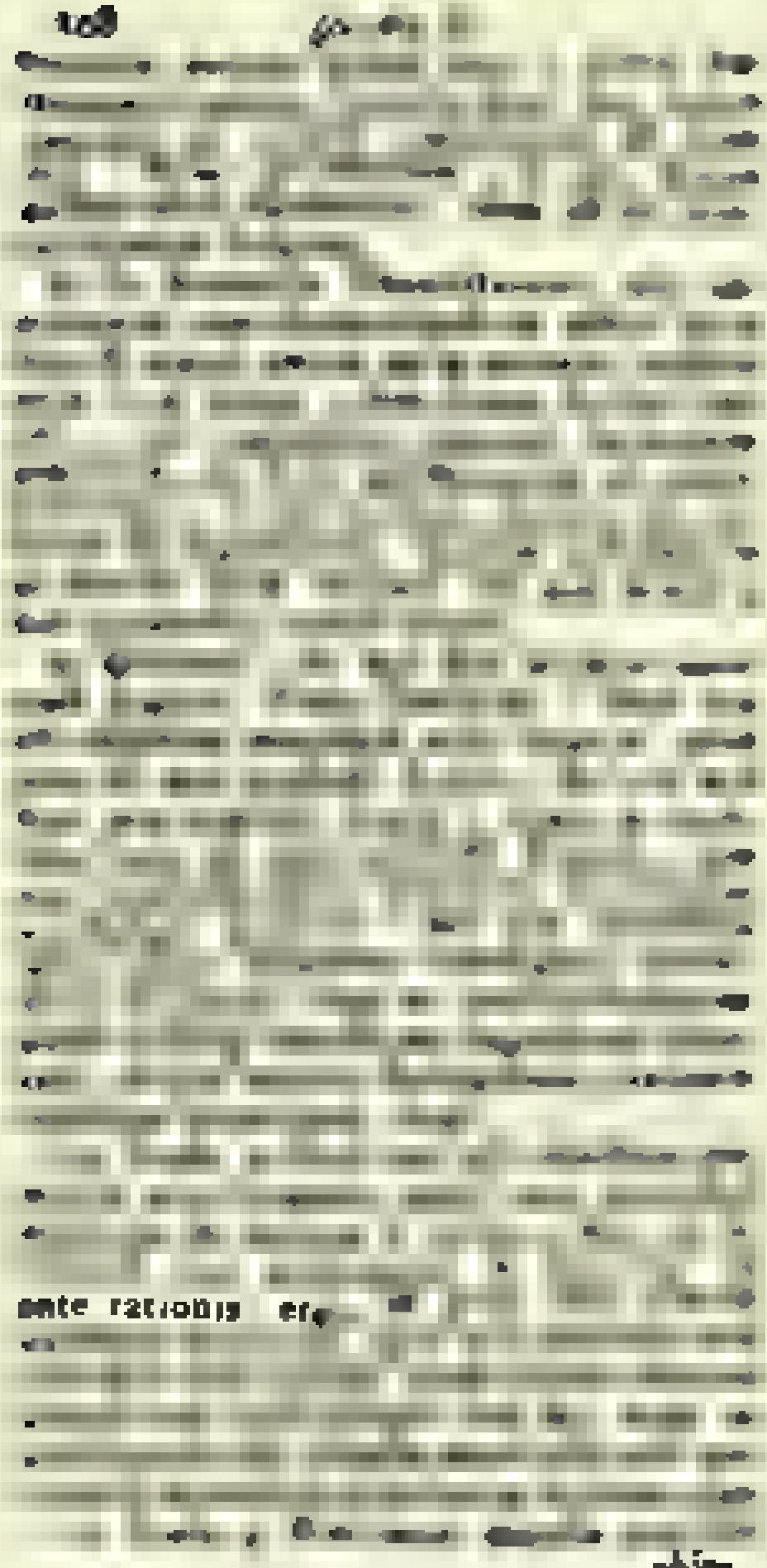


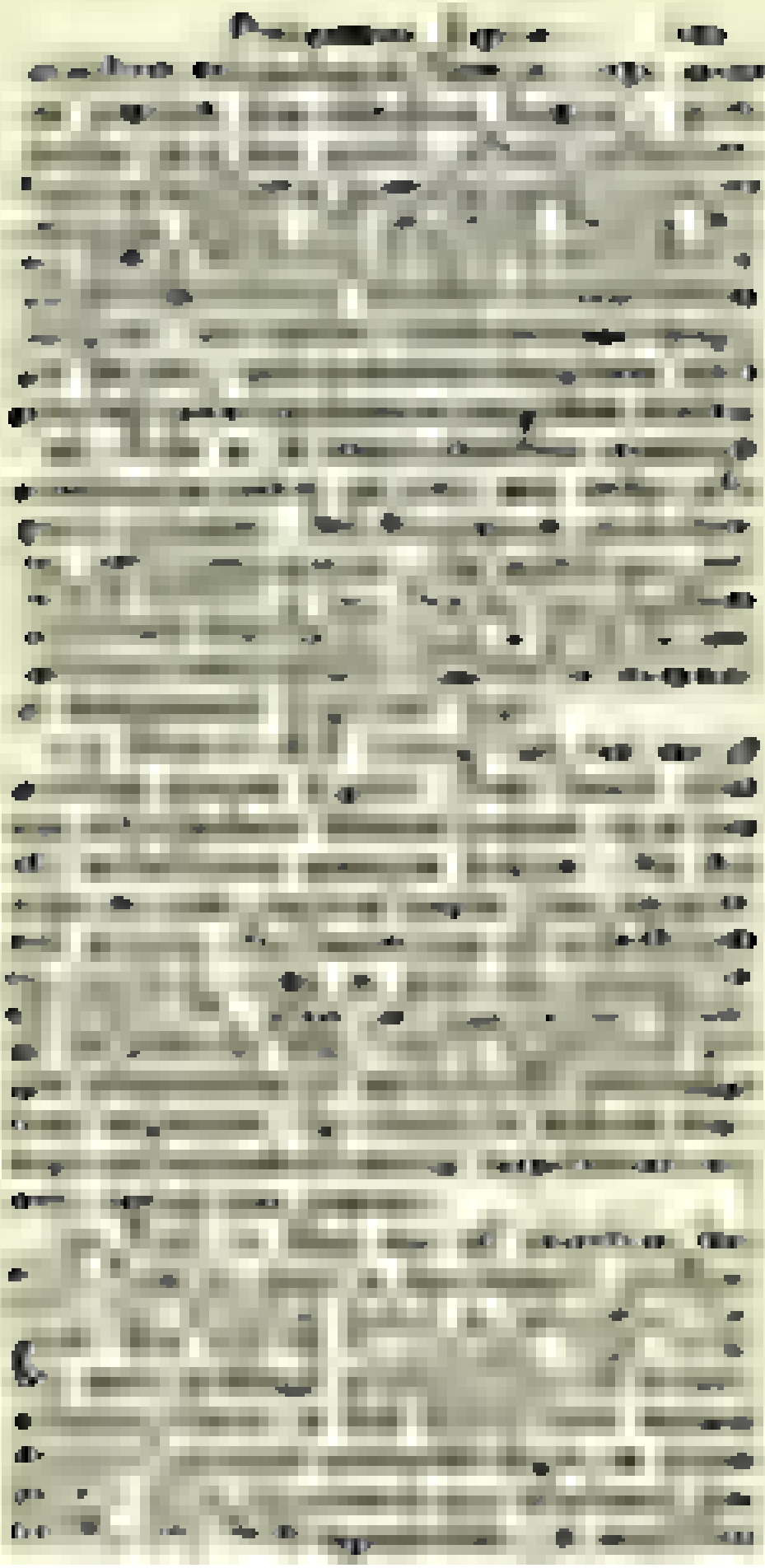


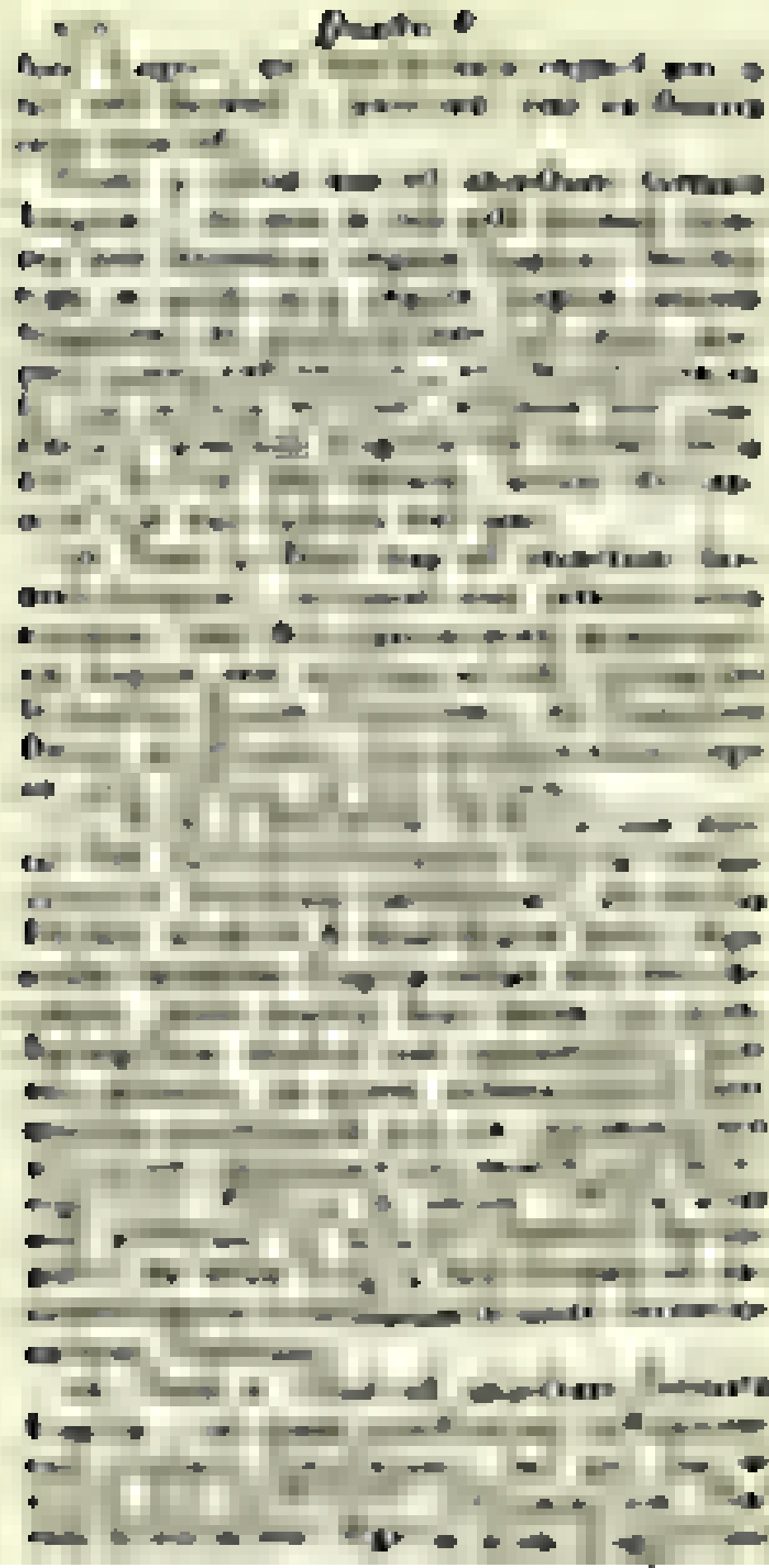
cervi se ipsam ab æterno distinguere ab ente possibili & ab ente actuali, adeoque ens impossibile jam dari ab æterno à parte rei hoc ens medium inter possibilia, & actu existentia vocant *ens diminutum Scotisticum*; & quia nonnulli Scotistæ admittunt, quòd secundæ intentiones Logicæ consistant in ente rationis ficto seu impossibili à parte rei, eo ipso objectum formale Logicæ ab ipsis constituitur in illo suo ente diminuto Scotistico.

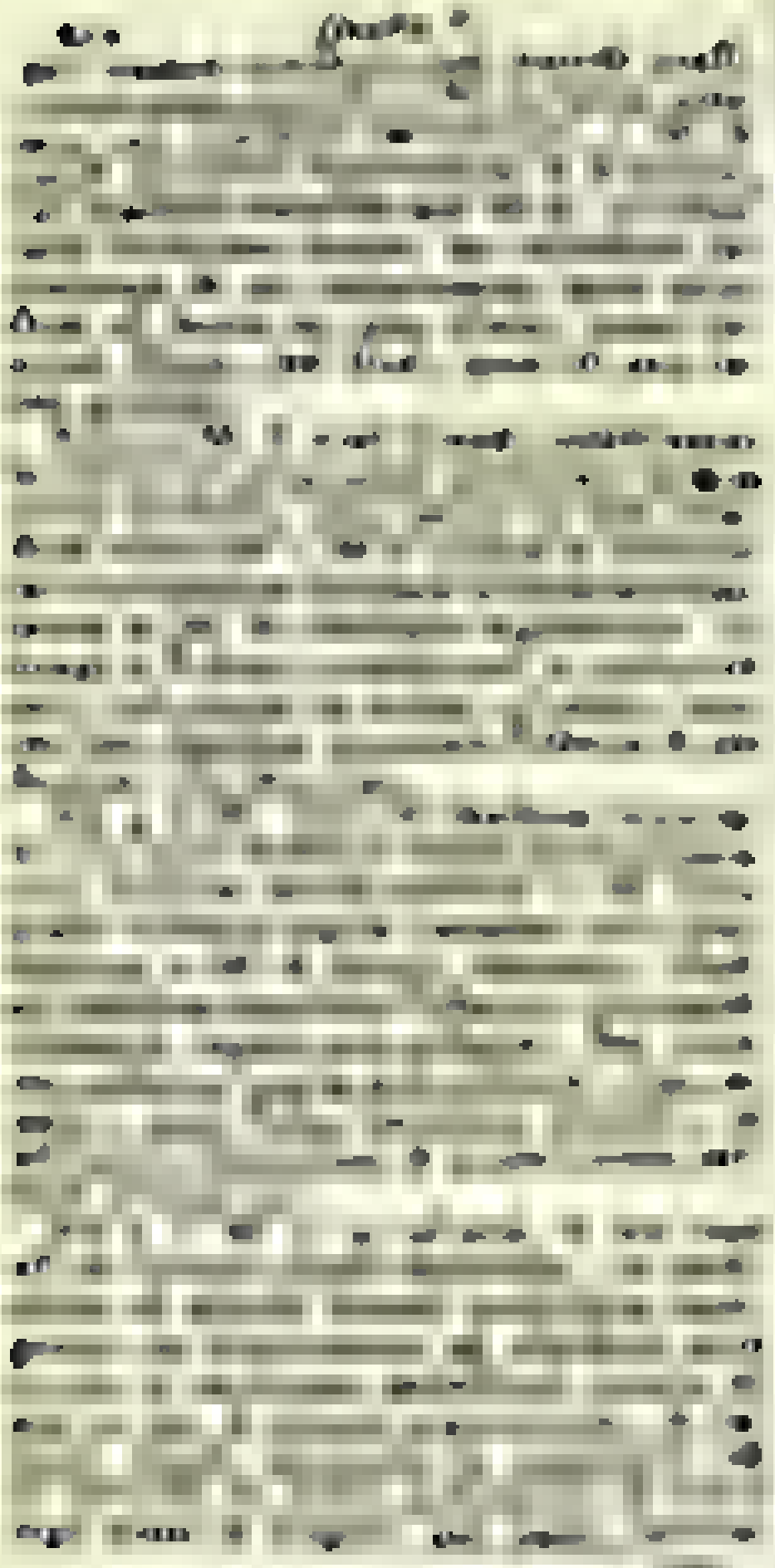
7. Recentiores communiter negant in istis terminis Logicis secundò intentionalibus intervenire aliquod ens rationis, eo quòd secunda intentio objectiva C. in figura 2. tam parùm fingat in objecto, quam parum fingit in eodem objecto prima intentio formalis B. dum enim concipio in B. omnia singularia naturæ humanæ confusè concipiendo naturam specificam hominis nihil fingo: & dum in C. iterùm concipio eadem singularia confusè, & simul ipsam cognitionem confusam B. iterum nihil fingo: itaque hic conceptus dum dico v. g. *homo est Species* non erit ens rationis. Idem Recentiores dicunt de omnibus aliis terminis Logicis secundò intentionalibus, in quibus prima intentio formalis vera est, v. g. in figura 2. dum dico: *Petrus est subjectum*. prima intentio formalis B. cognoscit indentitatem inter Petreitatem A. & humanitatem, quæ utique datur à parte rei absque eo quin fingam Petreitatem & humanitatem quasi esse duas res diversas. Secunda intentio objectiva C. cognoscit eandem identitatem Petreitatis & homanitatis A, & simul cognoscit primam cognitionem identitatis formalem B. in quantum hæc cognitio constituitur per duas species intellectuales formaliter diversas Petreitatis & humanitatis quarum prima Petreitatis

BIBLIOTECA D. A. MONTEFUSCO (Av)









quibus propria materia ad formam eo-
quendi

§. 2. Quia in Scriptis obscuris adhuc
Lectio vera non hoc obscurum haud
Lectio. Sed & aliquando prob. alias Lectio
ea eft ver. pro. dextera. Sed haec aliqua
Dum haec ea aliqua M. autem pro. qua
libros ad obscuriores explicandos adhibere &
ea debeant in dextera & aliis ad eruendam
hujusce obscuritatis, utique hujusmodi
haec alicui ad rei

3. Haec ad explicandum subtilia & perpetua
Sed verum Lectio aliquando ea ea aliqua
dextera Lectio ea aliqua sunt ea

§. 4. Ad (M) ea sunt obscurum
aliquem dicendum Lectio, haec ea aliqua
Lectio. M. ea ea sunt haec obscurum
adhuc explicandum. M. per alias aliqua
ea aliqua ea aliqua aliqua aliqua aliqua
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aliqua haec. Per alias aliqua haec aliqua
ea aliqua aliqua aliqua. Haec haec ea aliqua
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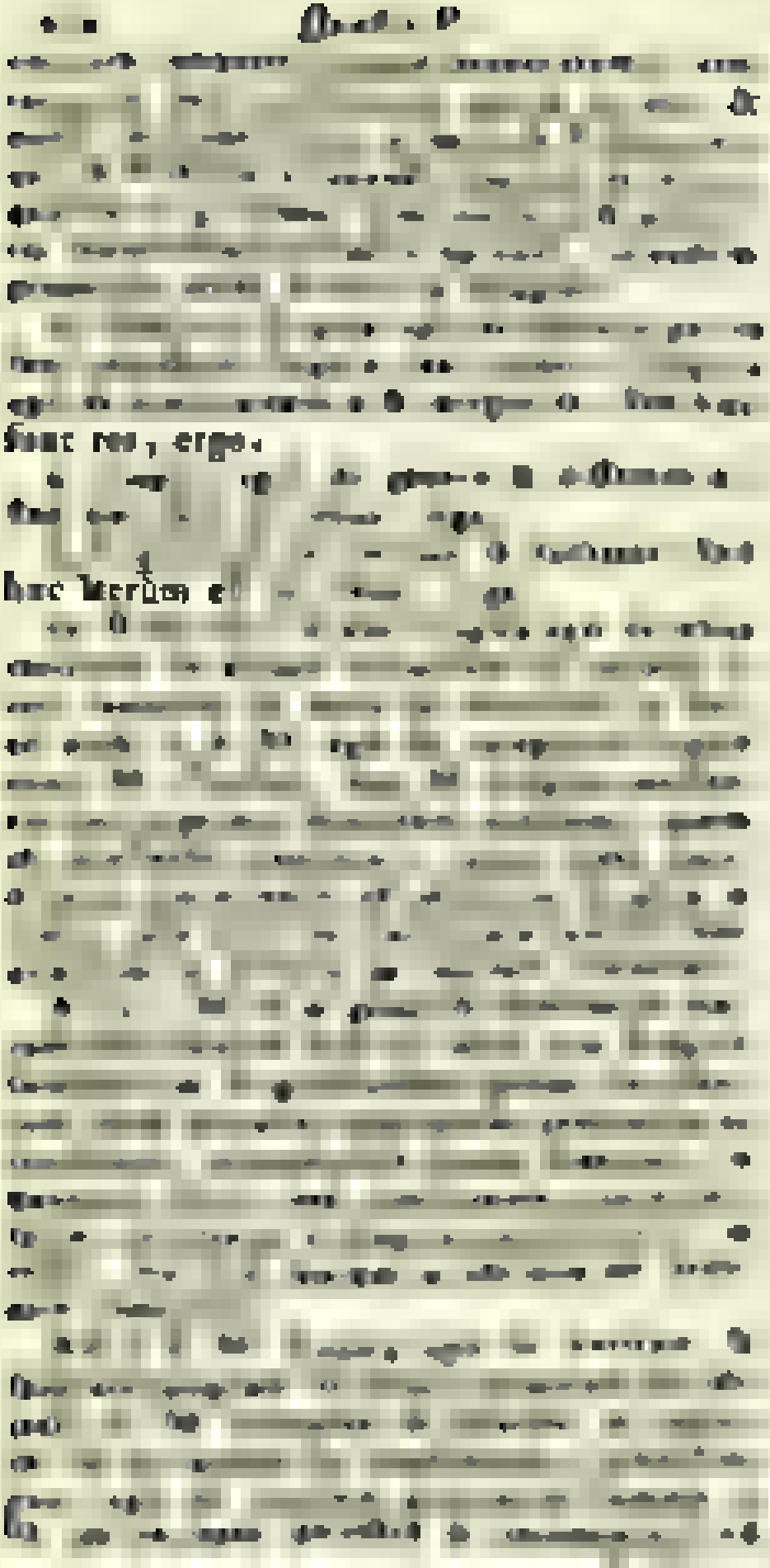

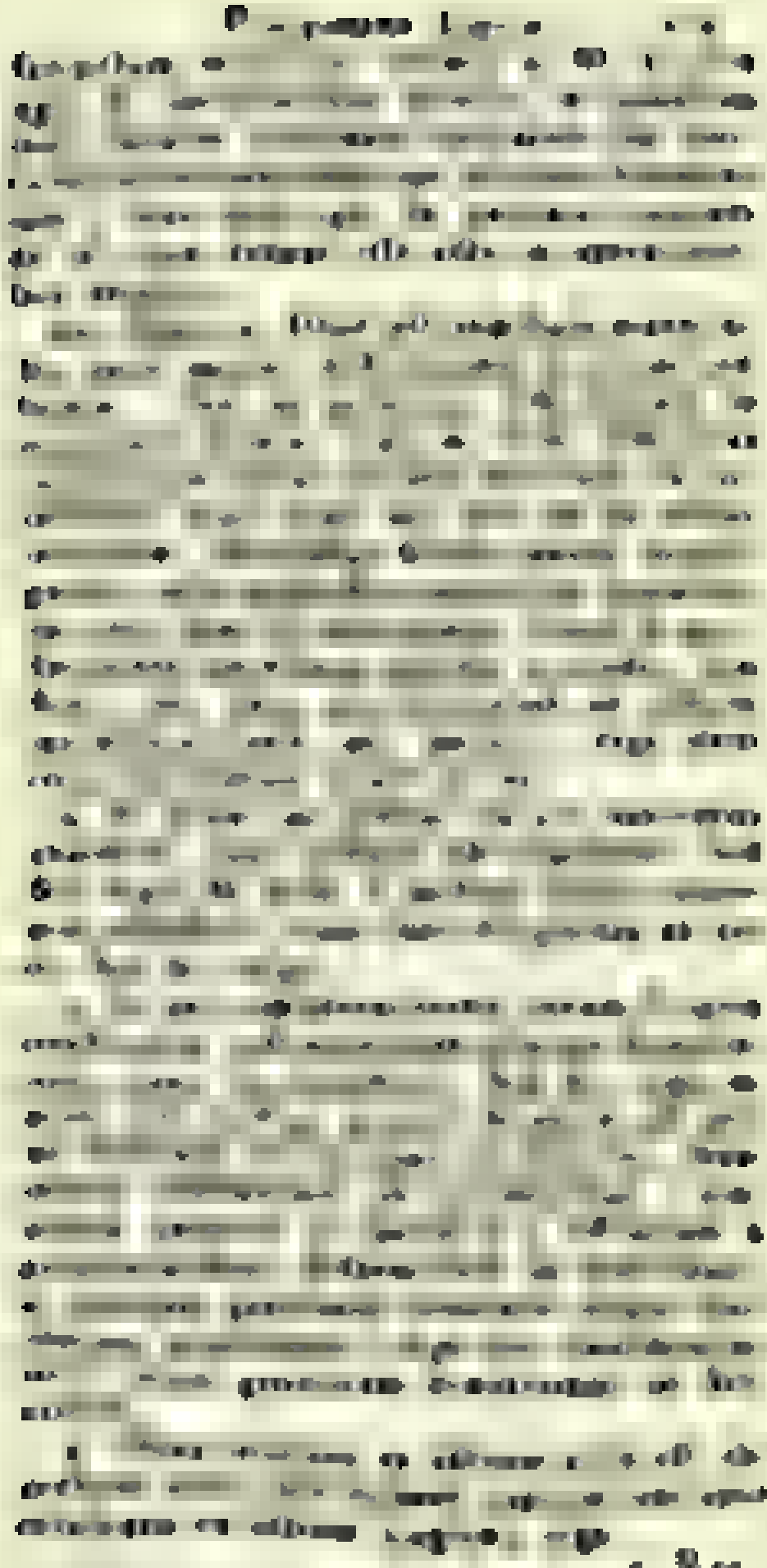

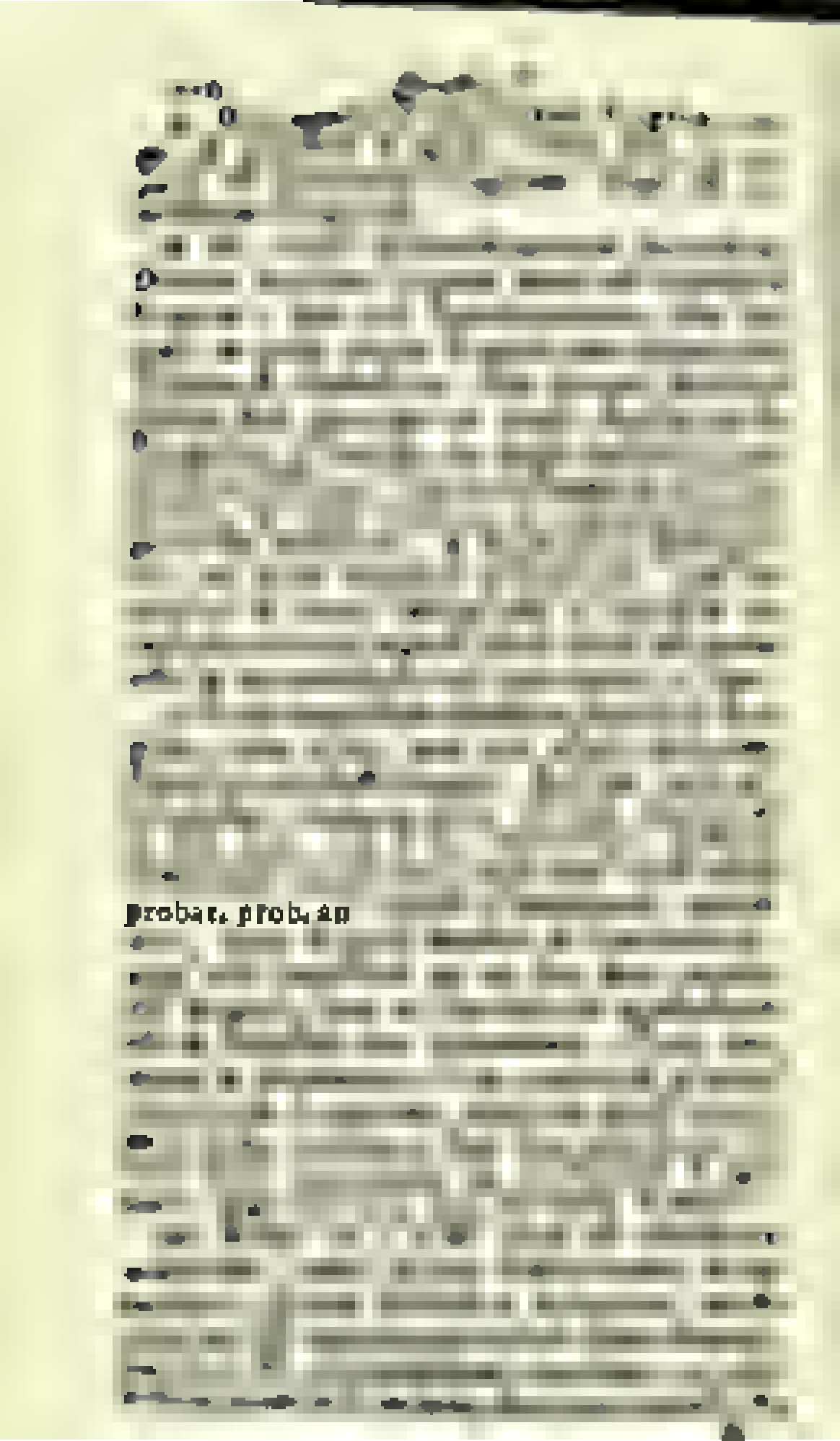
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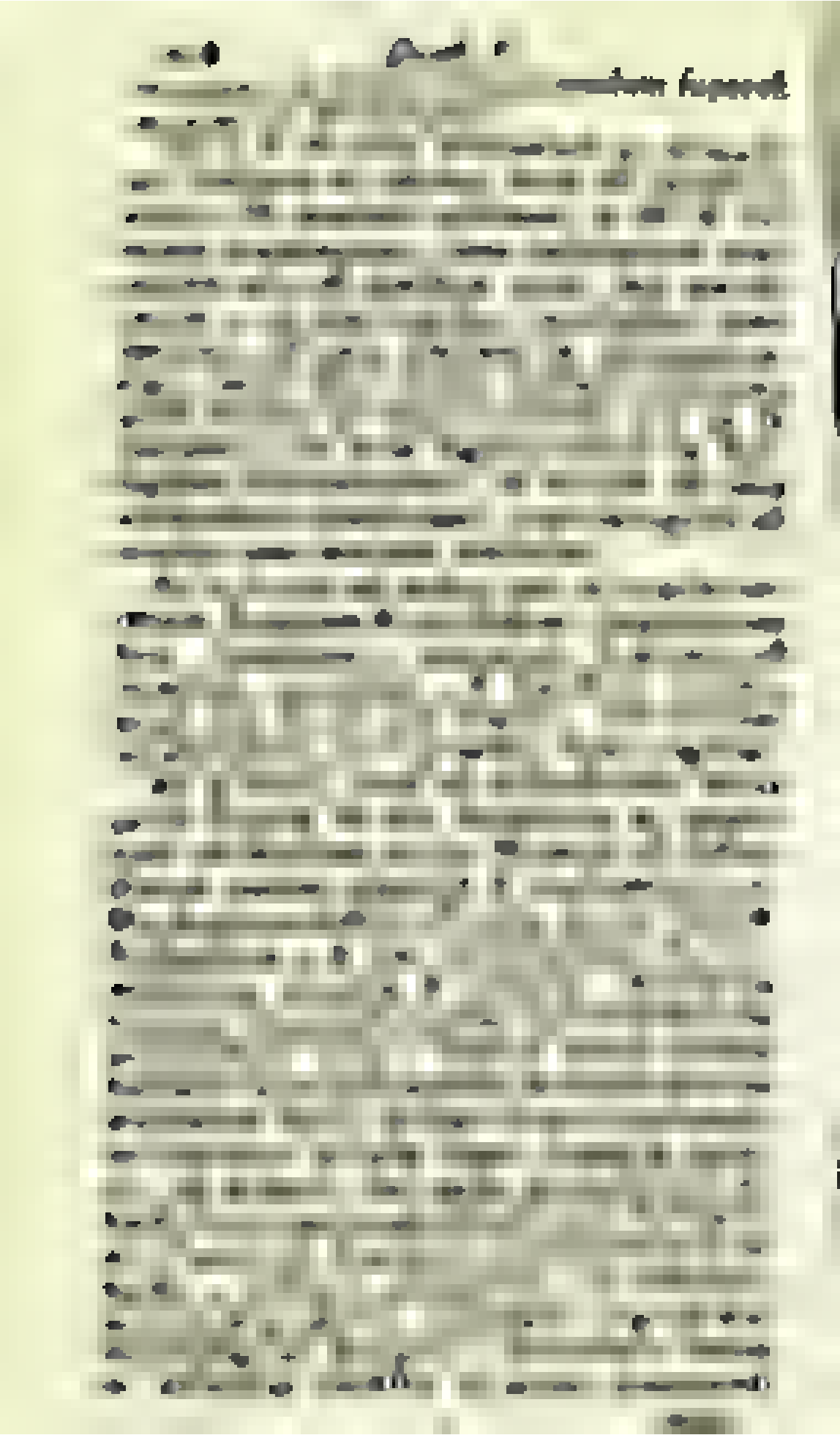

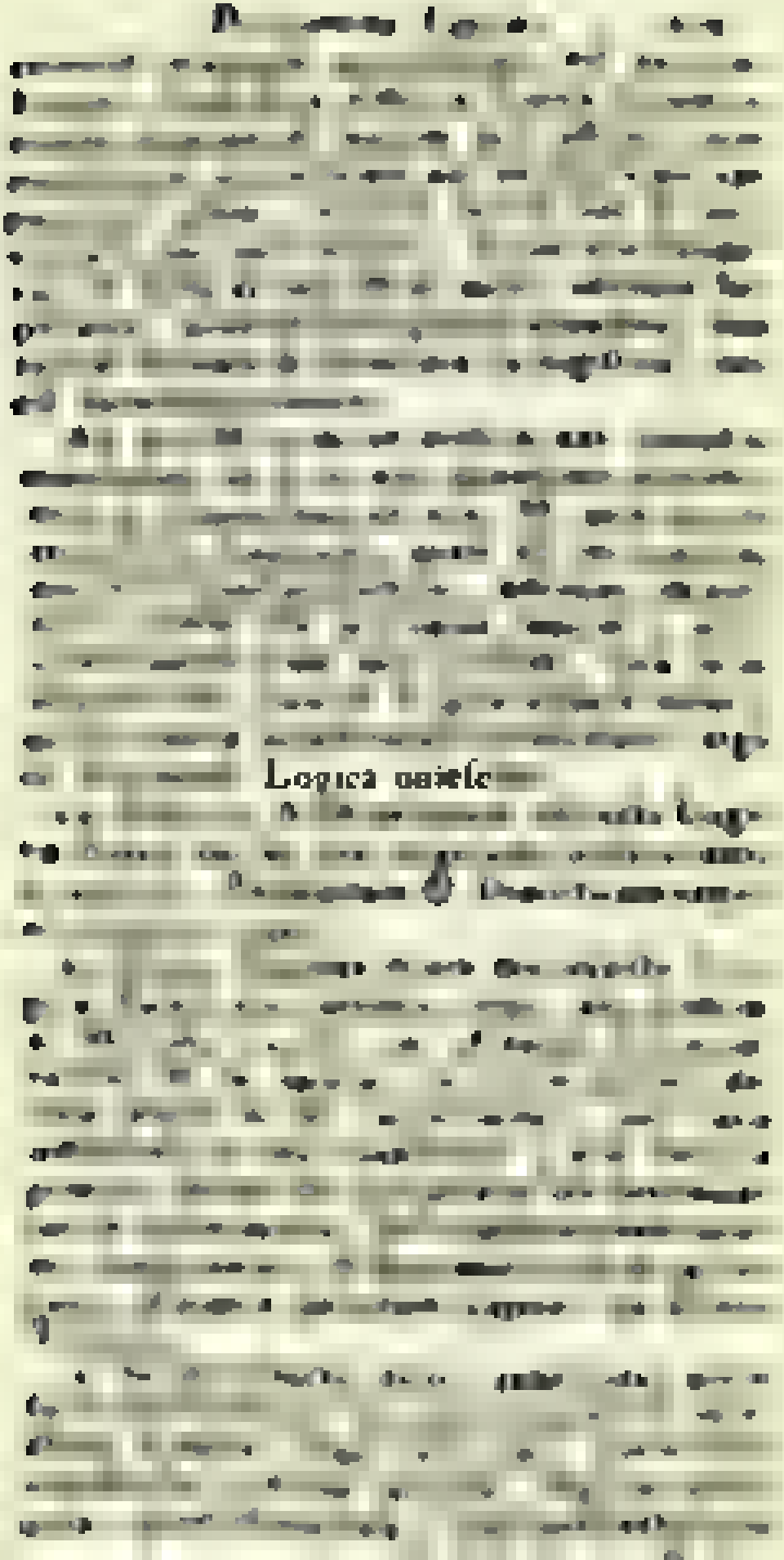

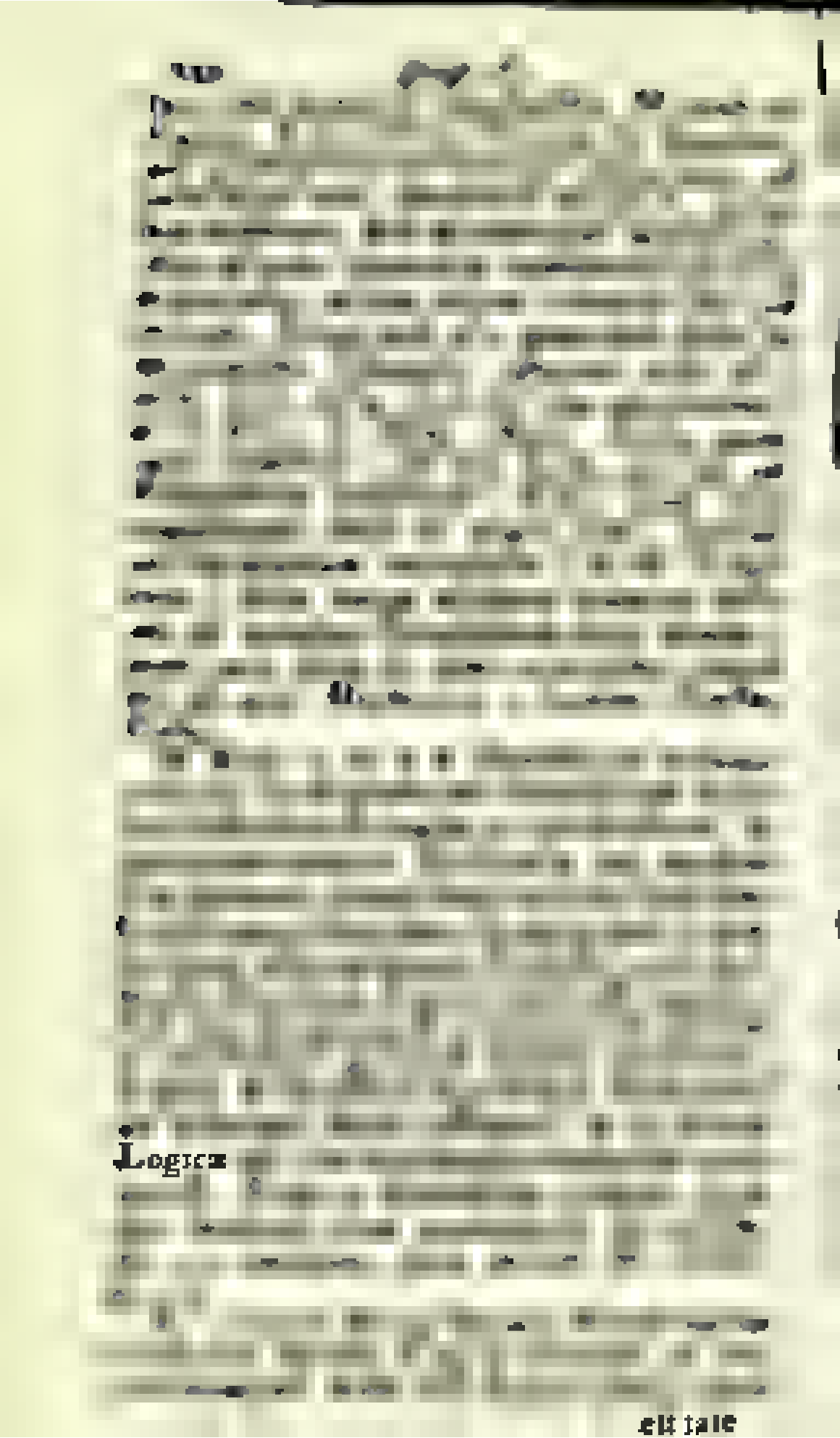

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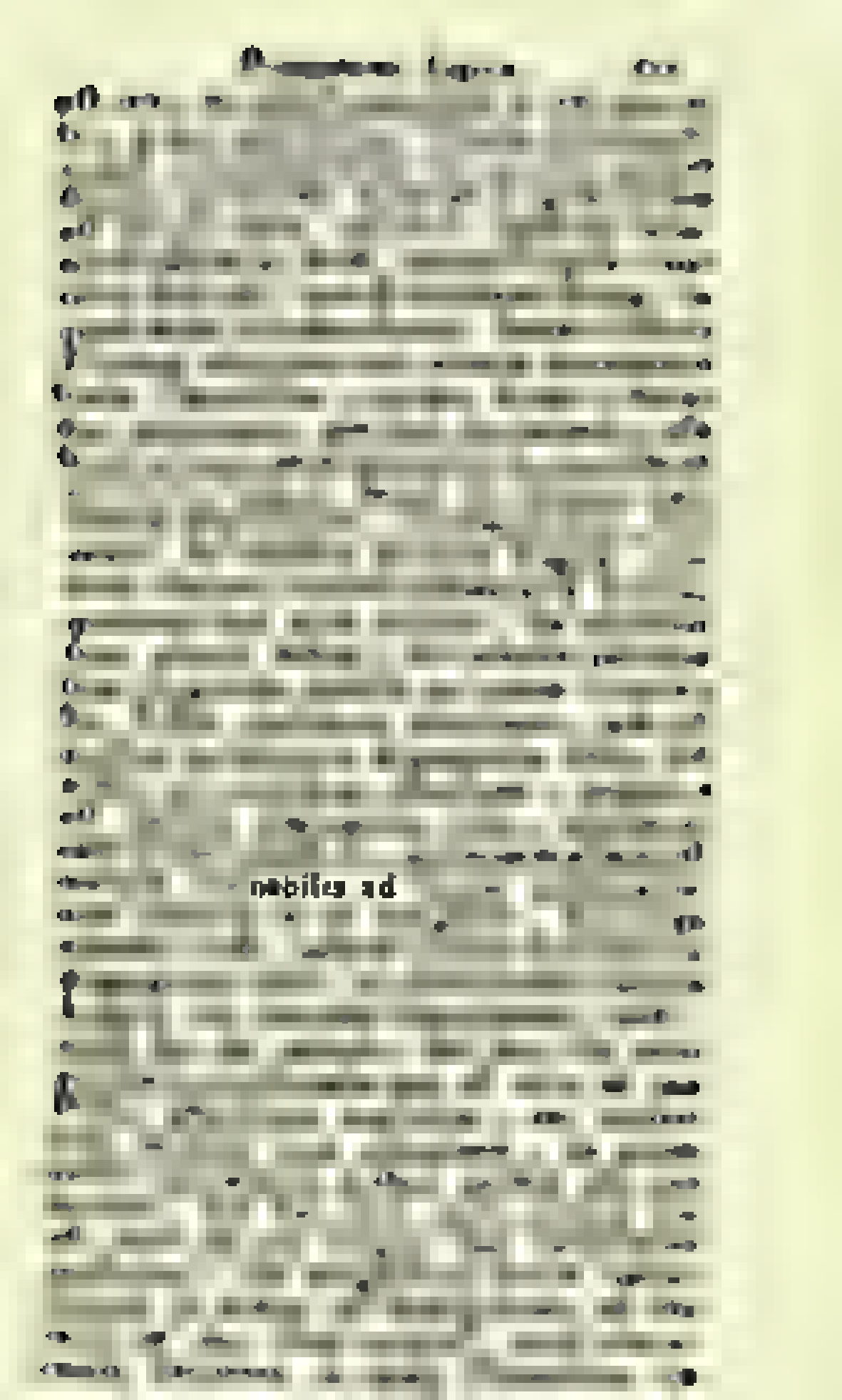


& Metaphyſicum a. M vel ſubd. conſiderat ea ſecundum ſtatum Mataphyſicum, in quantum Logica eſt Sciencia, tia. M. in quantum eſt ars, d. M ſenſus patet ex præcedenti Numero & exemplo Pſtoris. Idem Reſp. ad 2. & 3. argumentum.

Dices: ſaltem operationes mentis latè loquendo poſſunt dici ens rationis; ergo ſimpliciter poterit dici ens rationis eſſe objectum Logicæ. Reſp. n. conſeq. quia ens rationis ſimpliciter importat id, quod dicit formaliter, & in ſenſu famoſiori, nempe aliquod figmentum, quod tantum habet eſſe in intellectu, in hoc enim ſignificato ſumitur frequentius ex uſu hominum, adeoque id ſignificatum exprimit formaliter & ſimpliciter.

QUÆSTIO VI.

An operationes mentis ſint objectum materiale?

&

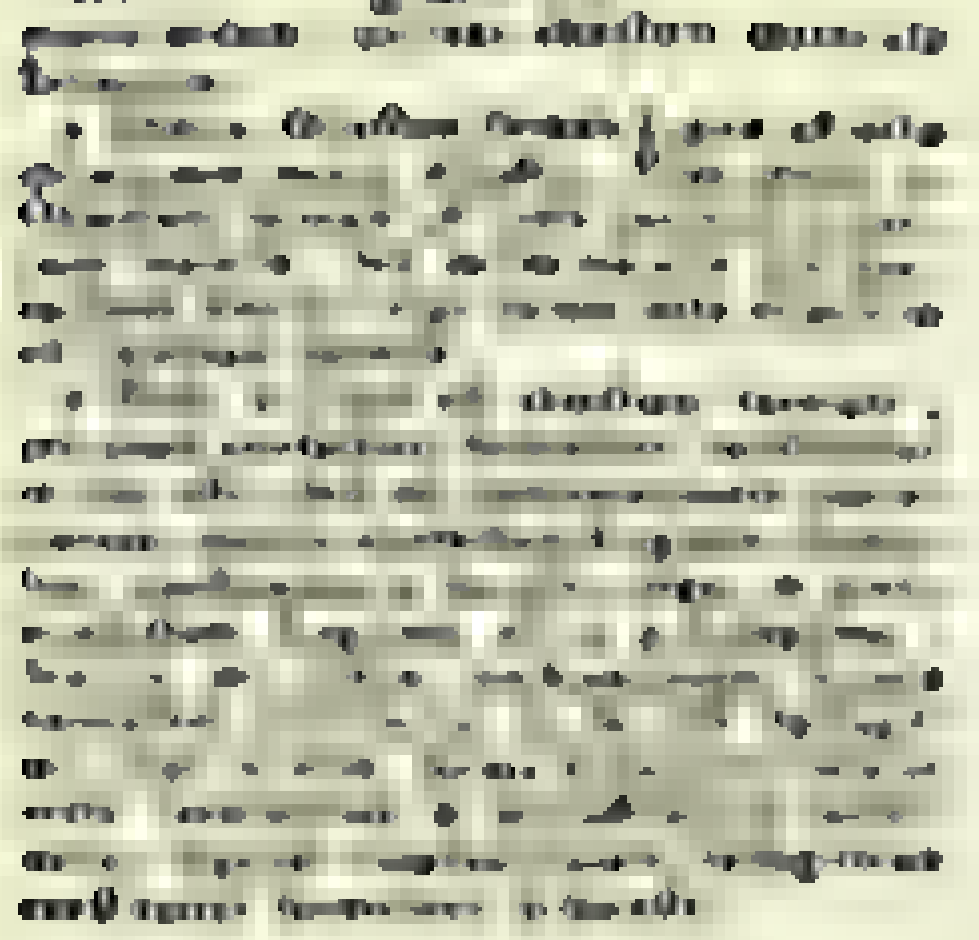
Reflexæ operationes ſit objectum formale?

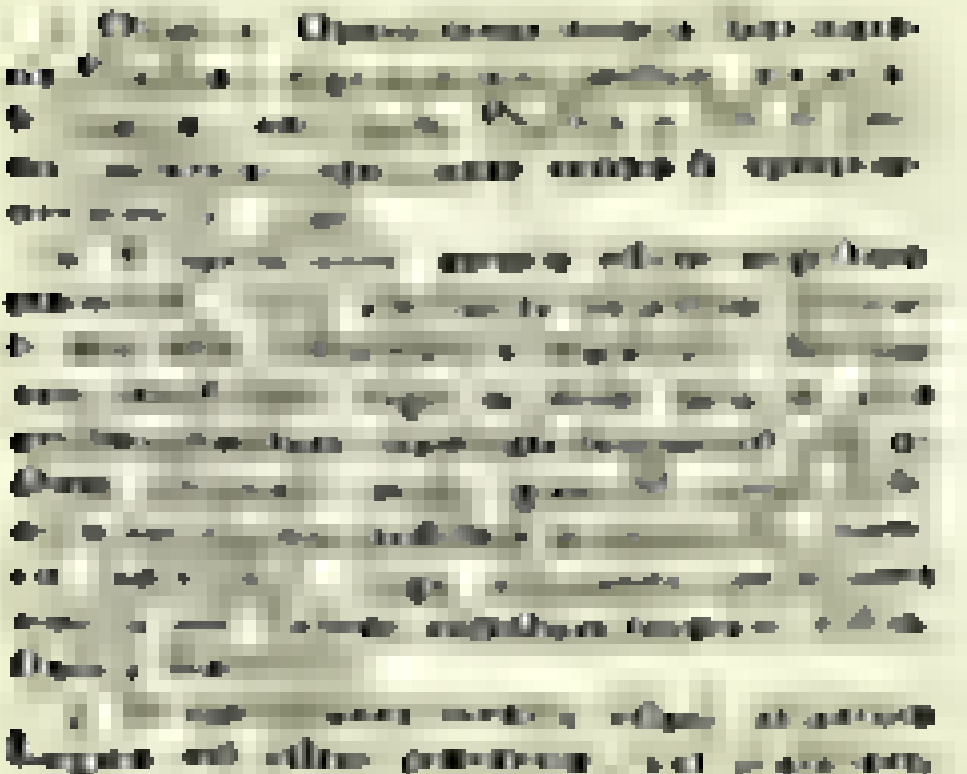
DIco 1. *Objectum materiale Logicæ ſunt omnes operationes mentis ſecundum ſe.* ita communis Recentiorum. Prob. concl. 1 Authoritate Divi Thomæ, & Ariſtotelis Divus Thomas in lib. Poſteri. lect. 1. ſic ait: *ideo ars quædam neceſſaria eſt, quæ ſit directiva ipſius actus rationis, & hæc ars eſt Logica ad eſt, rationalis ſcientia, quæ non ſolum rationalis eſt ex hoc, quòd eſt ſecundum rationem, quod eſt commune artibus communis, ſed etiam ex hoc, quòd circa actum rationis tanquam circa proprium materiam.* Et in præfat. ad

lib.

Lib Pythoras aequat rem Logica diuisa
per [illegible], duplicat, quibus ex [illegible]
[illegible] quae, quae pertinent ad
[illegible] Logica, etc.

1 Prob 1 Illud est obstaculum maximum
Logicae, ob quam pertinacia [illegible]
[illegible] Logica Logica sed [illegible]
[illegible] Logica Logica, ergo [illegible]
[illegible] Logica, et [illegible] Logica
[illegible] Logica, [illegible] Logica
[illegible] Logica, [illegible] Logica
[illegible] Logica,





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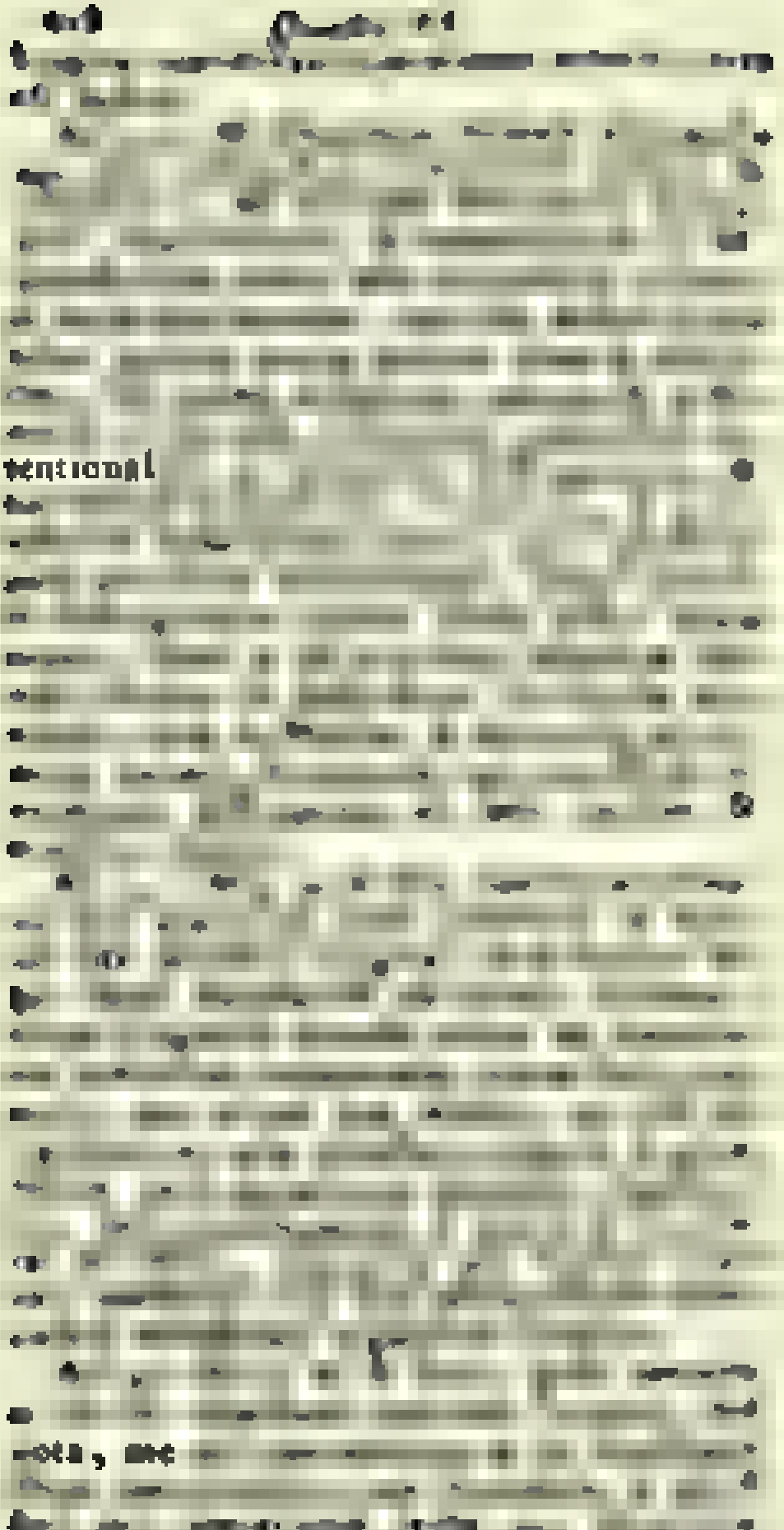
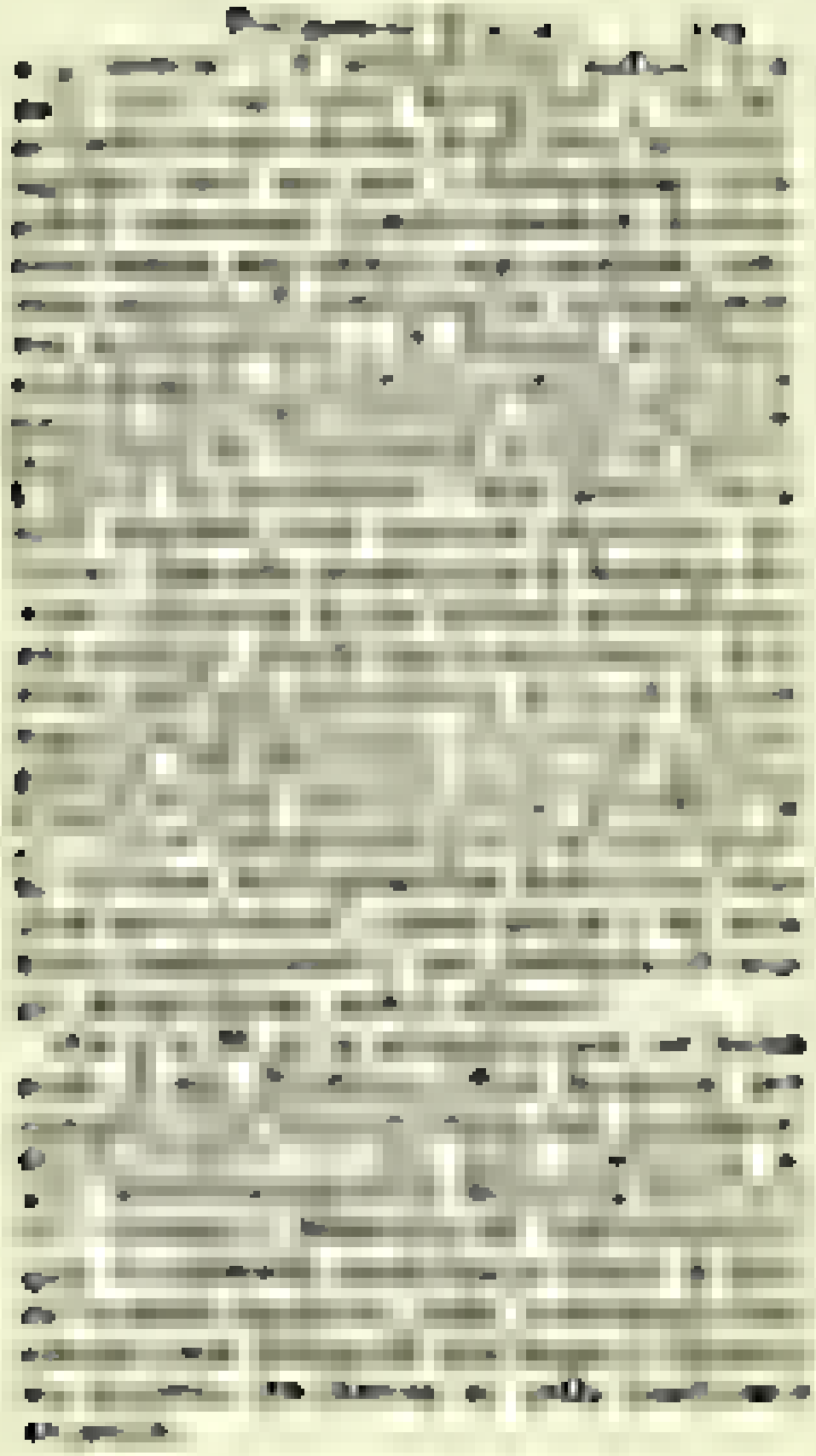
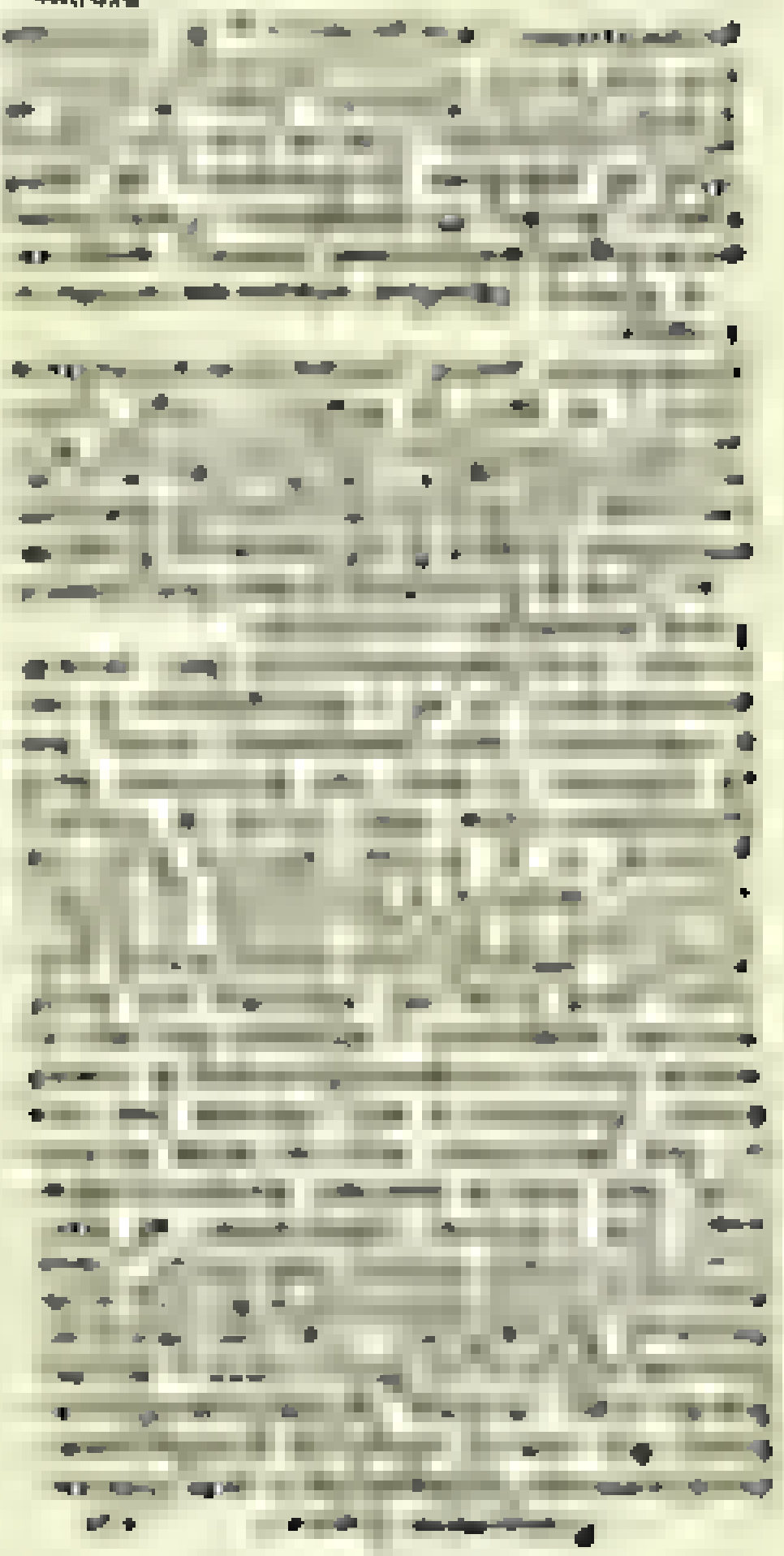




QUÆSTIO VII.

Quæ sit duplex audientium Lapsus?

¶ Dico 1. Primus & levissimus error in hoc negotio est, si quis [illegible] Lapsus. Per quem quis [illegible] [illegible] [illegible]



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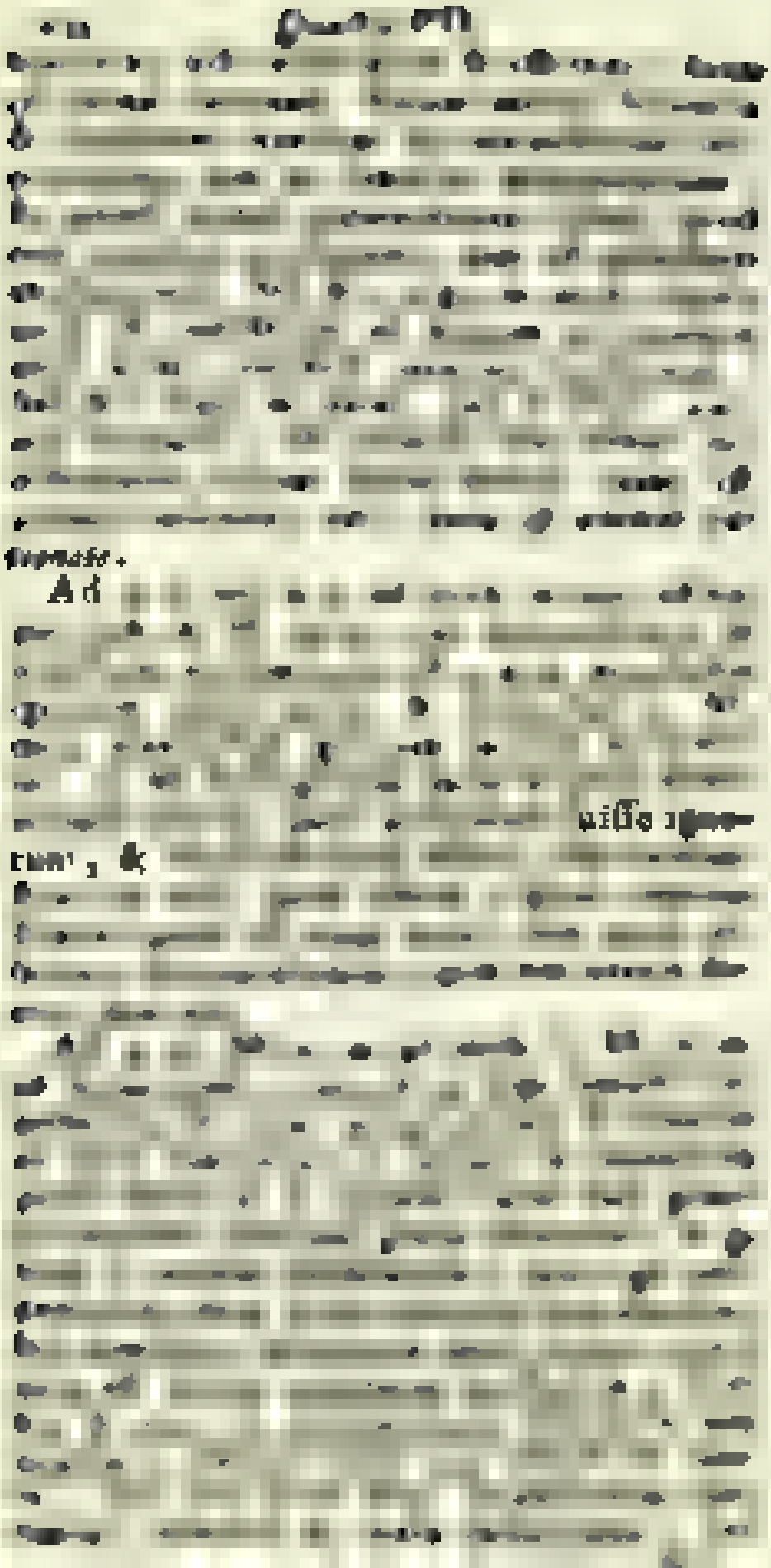

Syllogismo male quae rebus et opere

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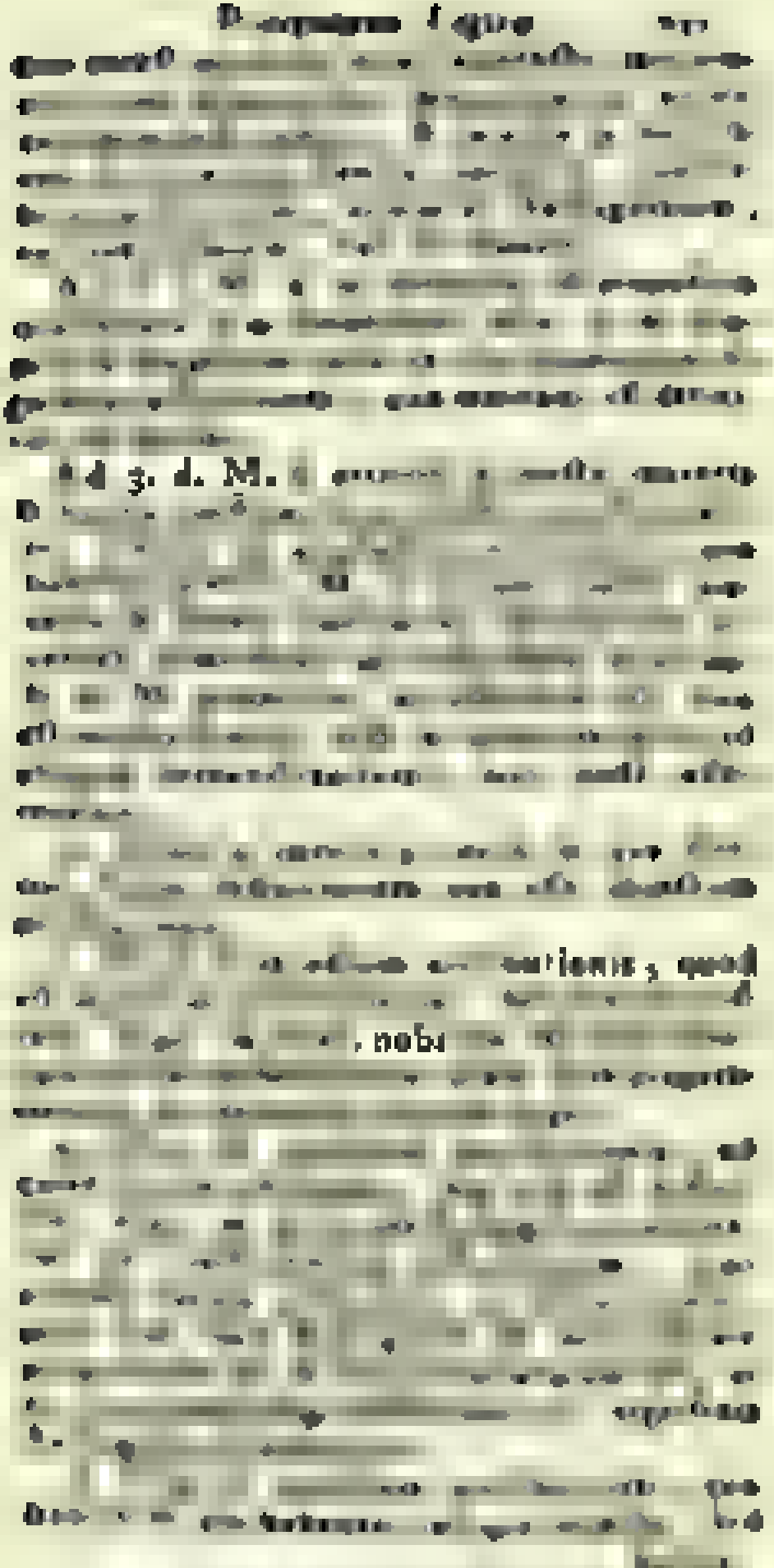

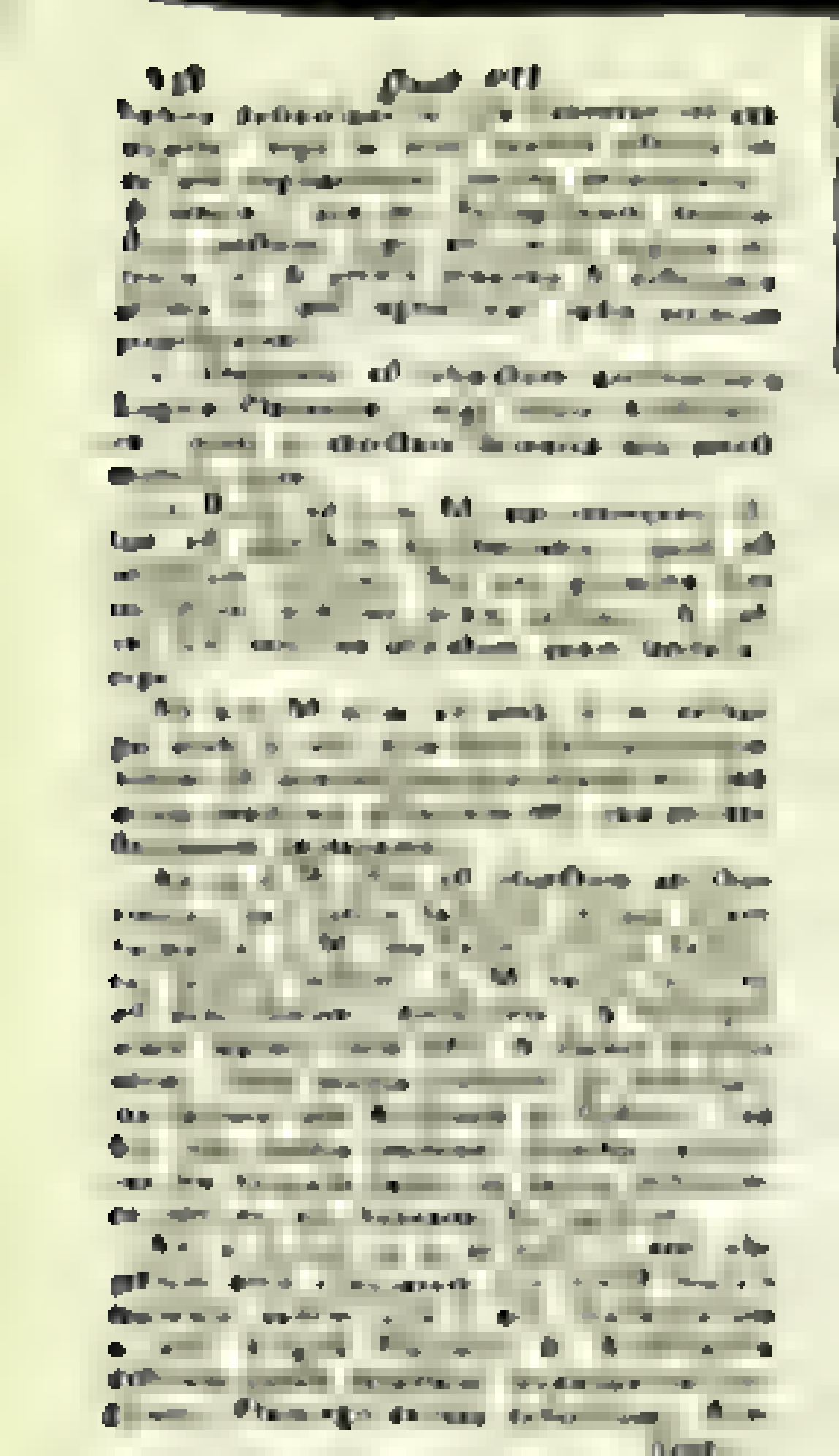

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[illegible] Syllogismus.

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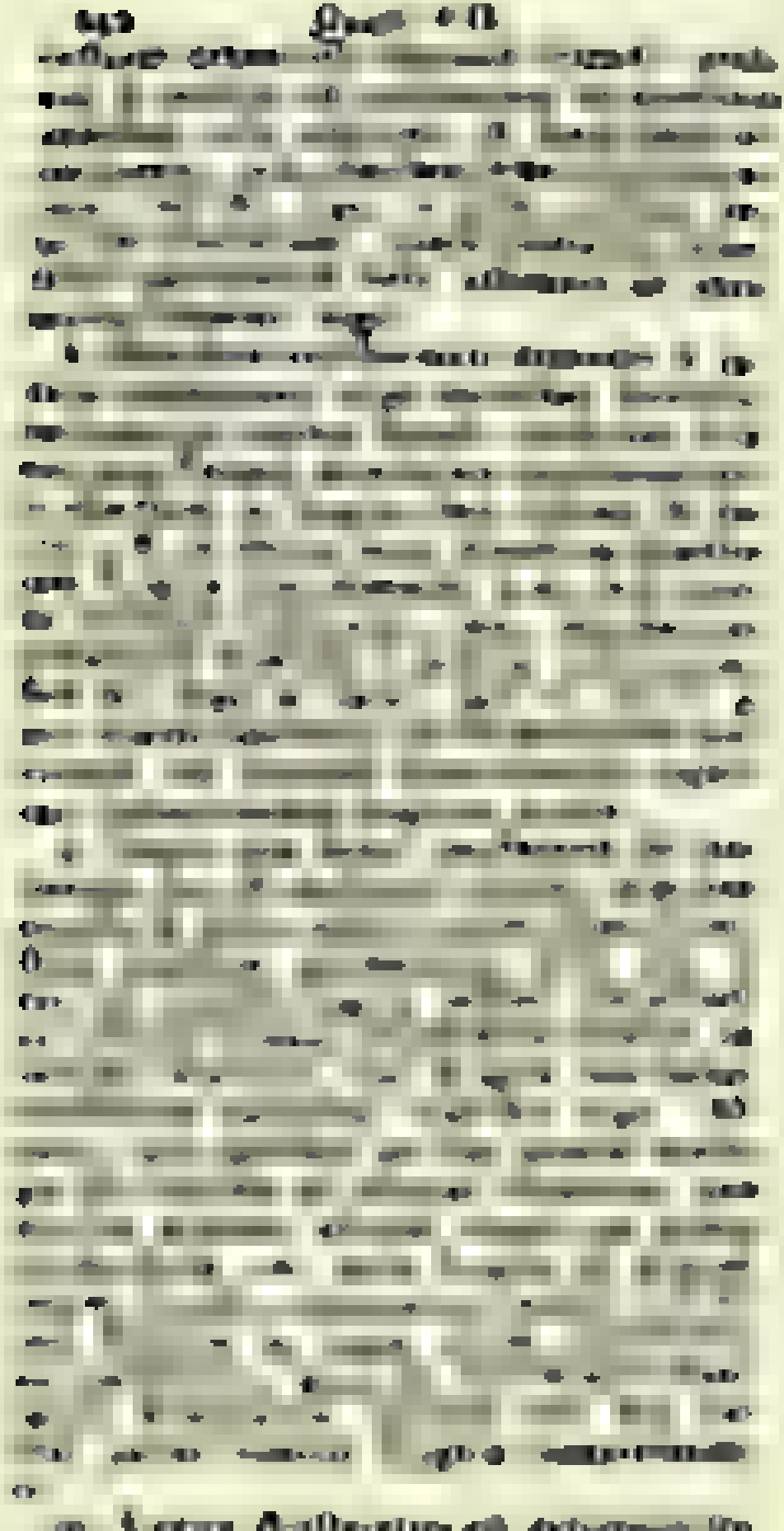

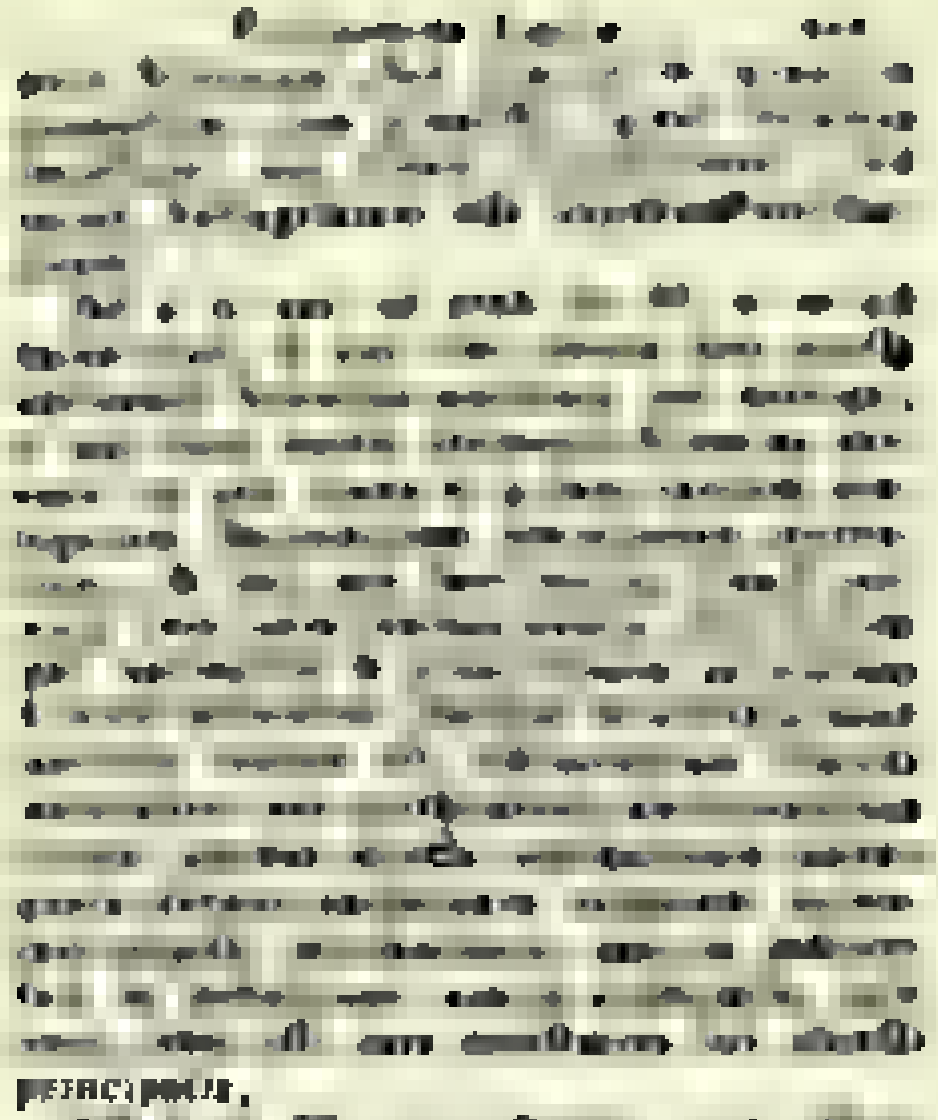

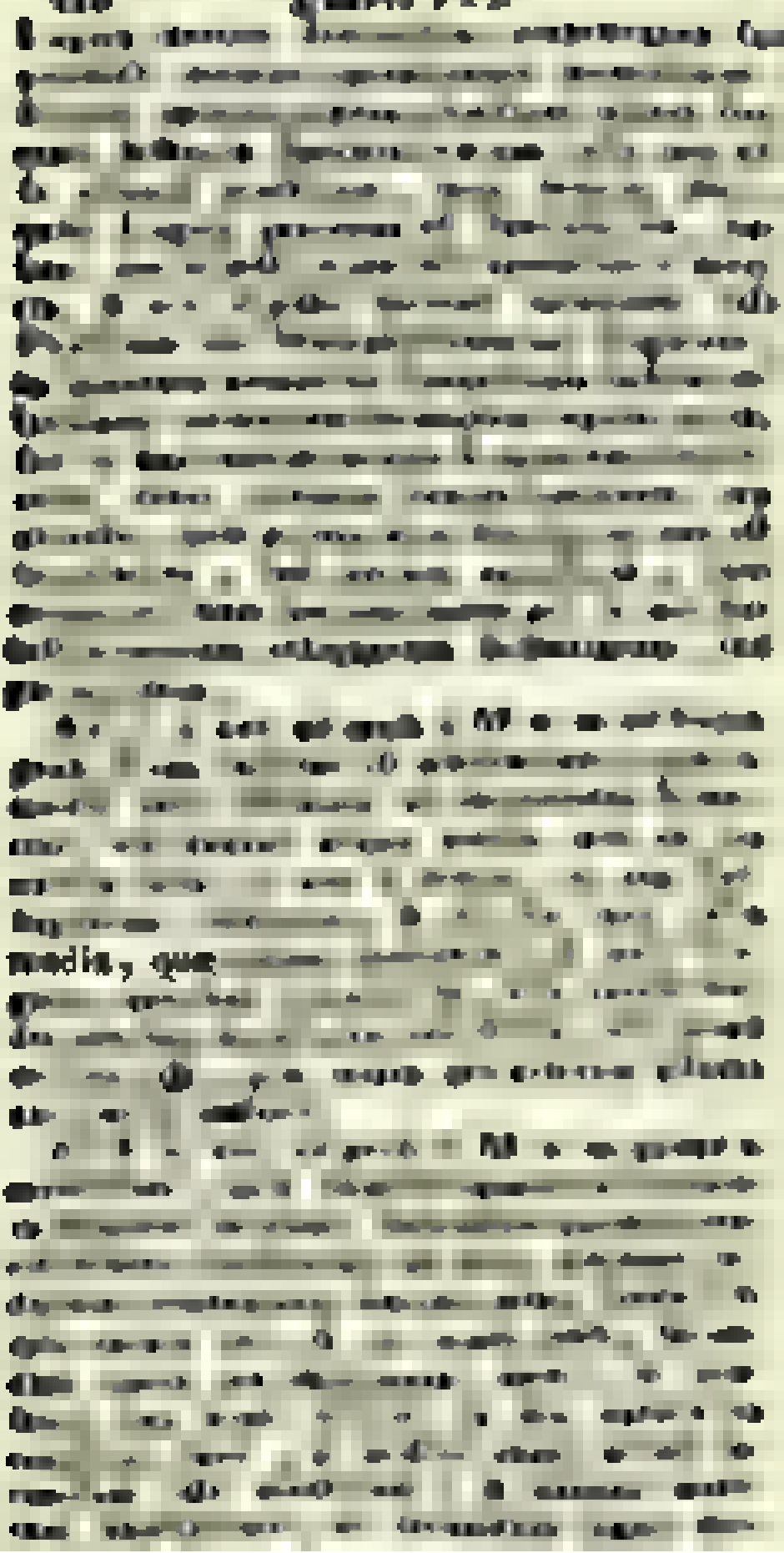

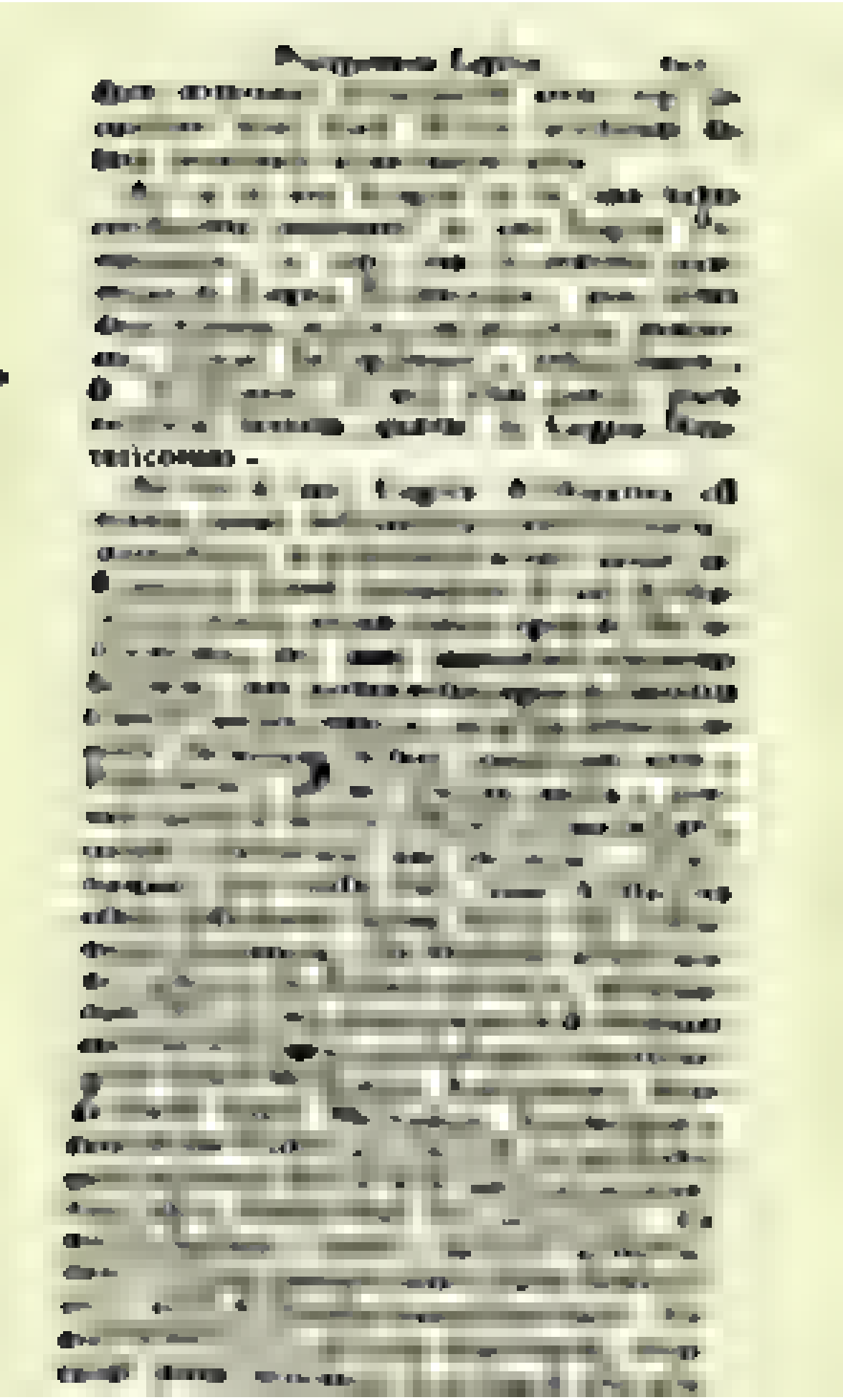

QUÆSTIO VIII.

De Lepra & variis ejusdem speciebus, & causis.

Deinde, quoad dictorum ejus à Divo Thomâ, quem ob Aristotelis eam ignorantiam excusat, quòd aliud ei, quam dixerat, non suppetierit exemplum. Divus Thomas verissimum est illi esse dispensatum ad tempus bonum, quoniam ad quietem. Verum quod ea recta divini dispensatio ad tantum bonum accedat, ad evidendum libro primo in meo hoc de rebus naturalibus, quæ dicuntur habere aliquam naturam, & perhibentur habere naturam propriam eorundem, per quam naturalem habent quod proprii quidam sint effectus. Igitur dicitur habere naturam aliquid, & per hanc naturam aliquid agere & operari naturaliter. Igitur aliquid est quod hanc vim per hanc naturam habet aliud aliquid naturaliter, quam dicimus agere naturam, & ad finem boni naturalis ordinatum à natura hoc vel illud, ut plurimum fieri, etiam à nobis Peripateticis eadem dubitatione excepta & conferenda sit.

2. Porro ea subjungit eorum dubitationem de eadem Aristotelica, quòd in dispositione per id quod est vel quod non est quod dicitur fieri ad Aristotelem & ejus sectatores, nihil dubium. At Aristotelis & eorum, qui hoc ei non placet, ratio, quod dicitur, quòd non sit dispositio, quia non est ens, quod dicitur. Ubi eorum explicatio hæc est.

3. Dicunt ii quorum sententia est, quæ hæc fuerit quæstionis explicatio, ea quæ dicunt Aristotelici, quòd non sit dispositio, quia non est ens, quod dicitur. Ubi eorum explicatio hæc est.

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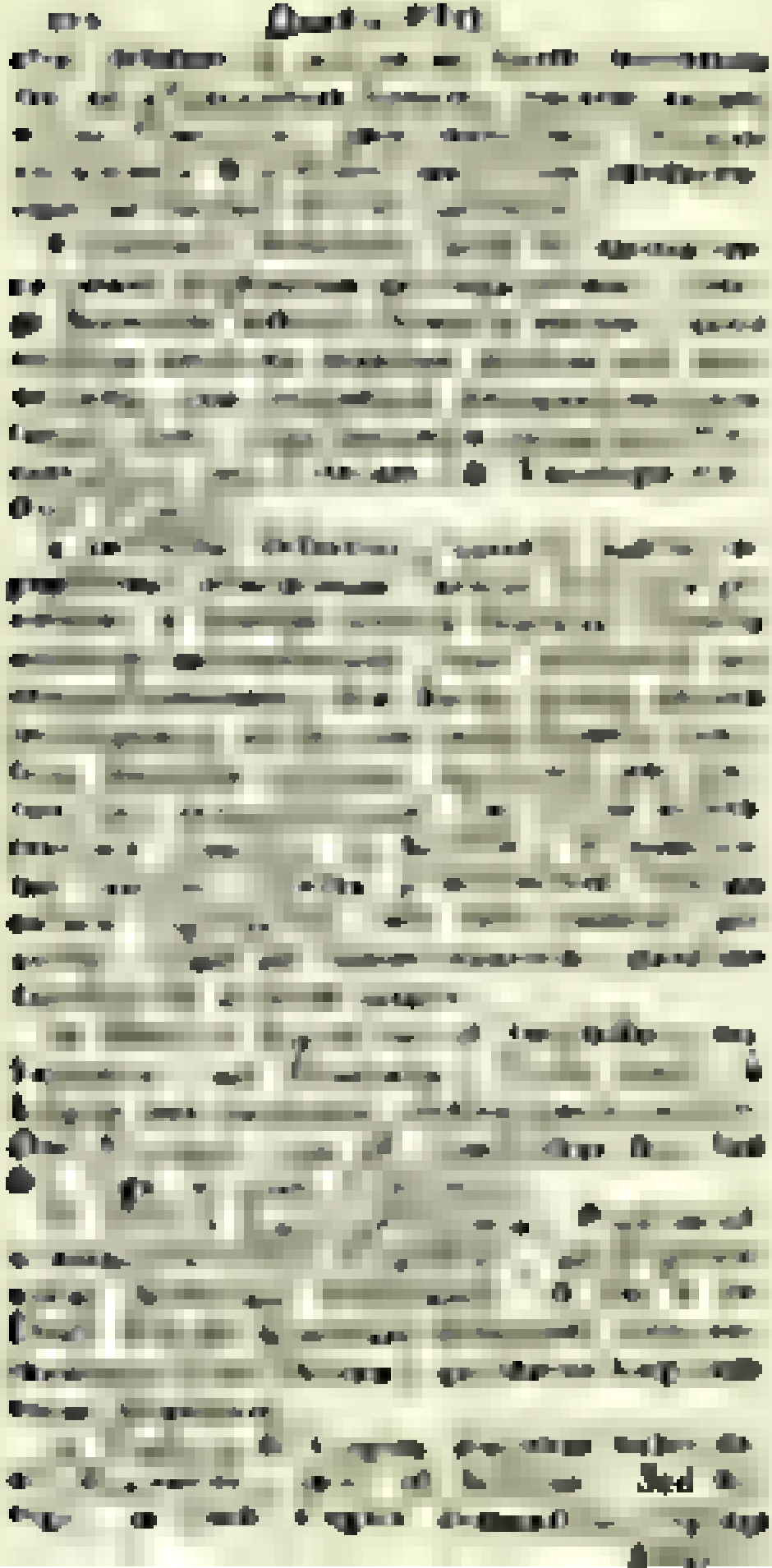
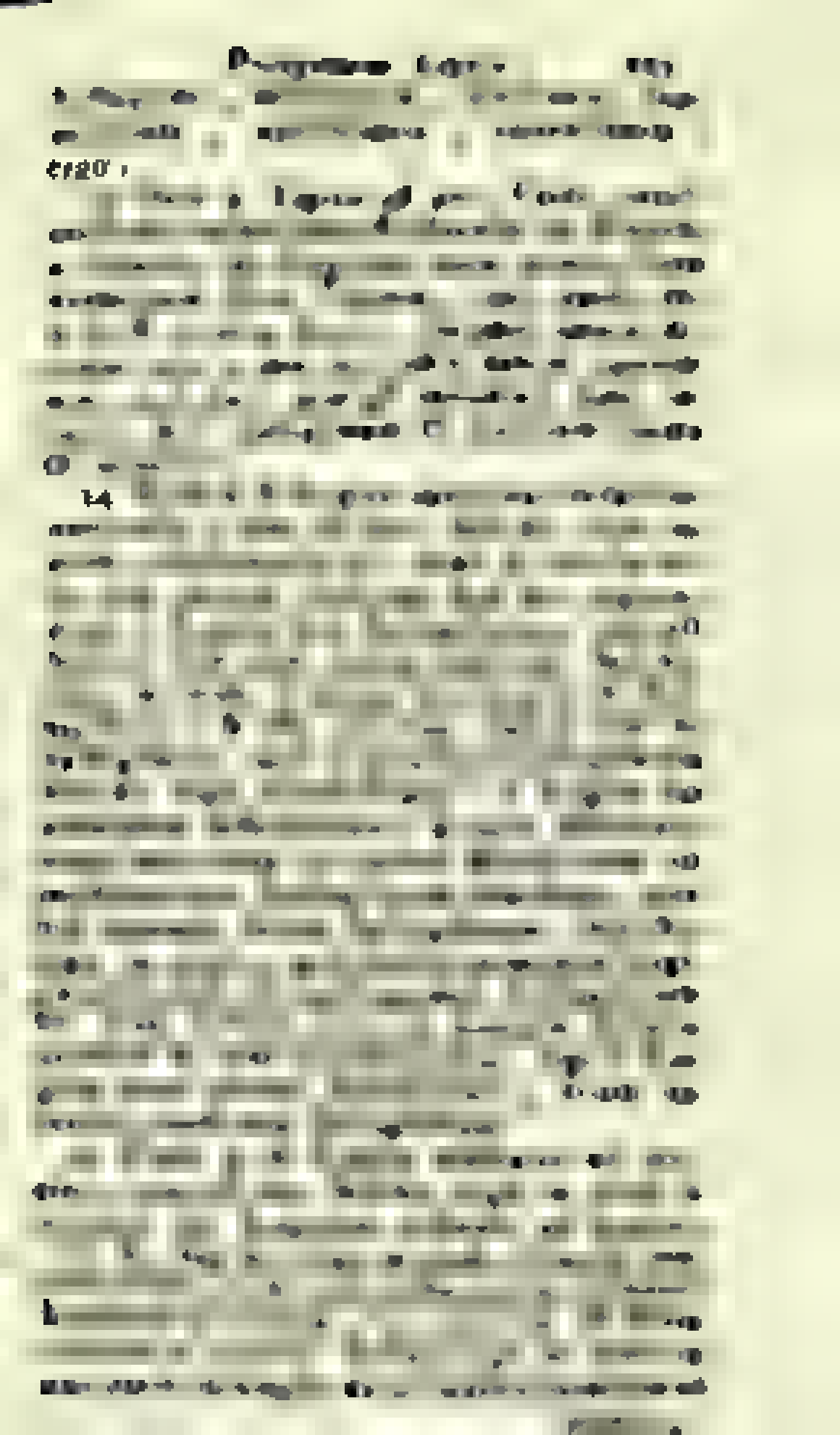
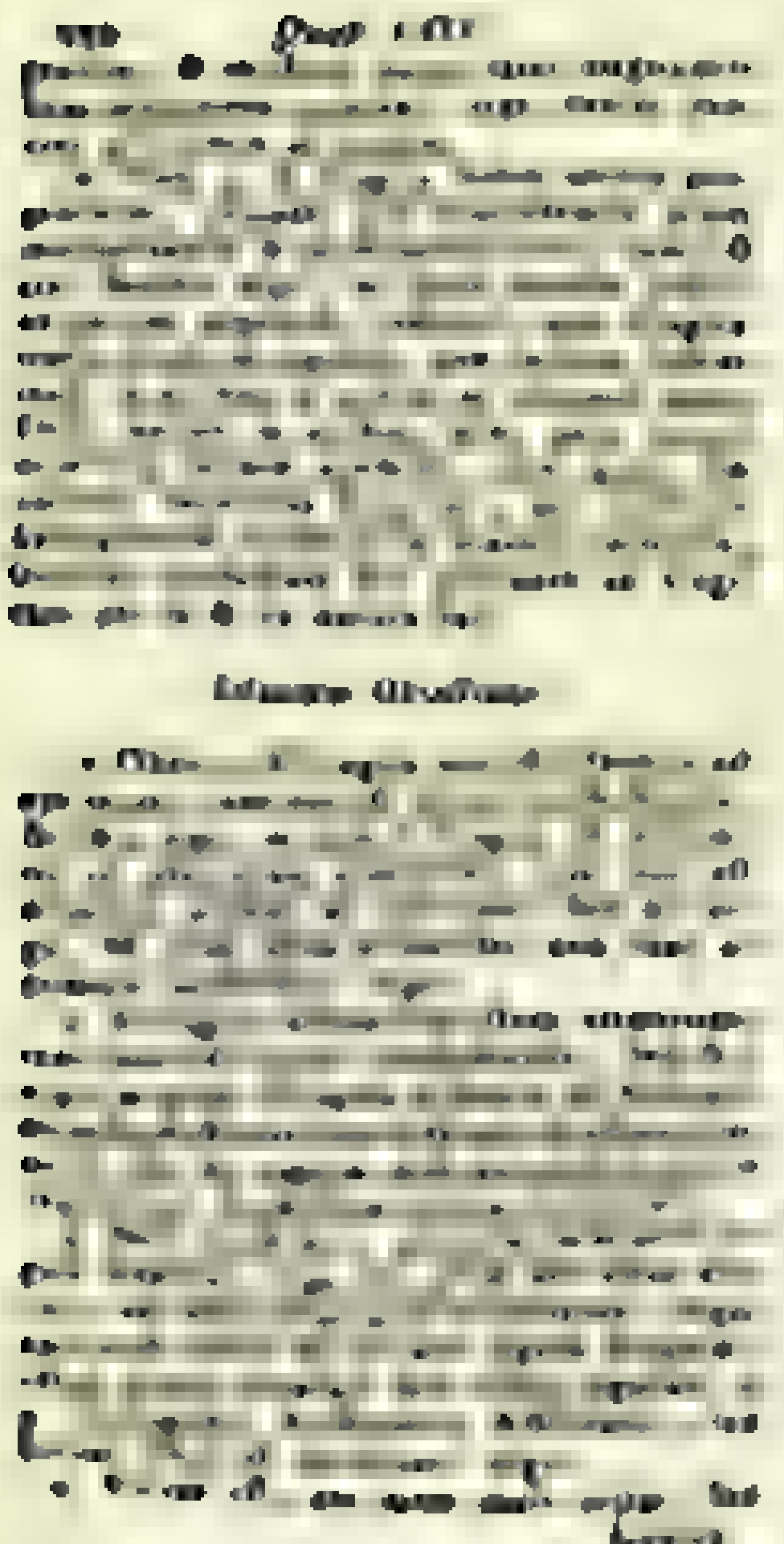
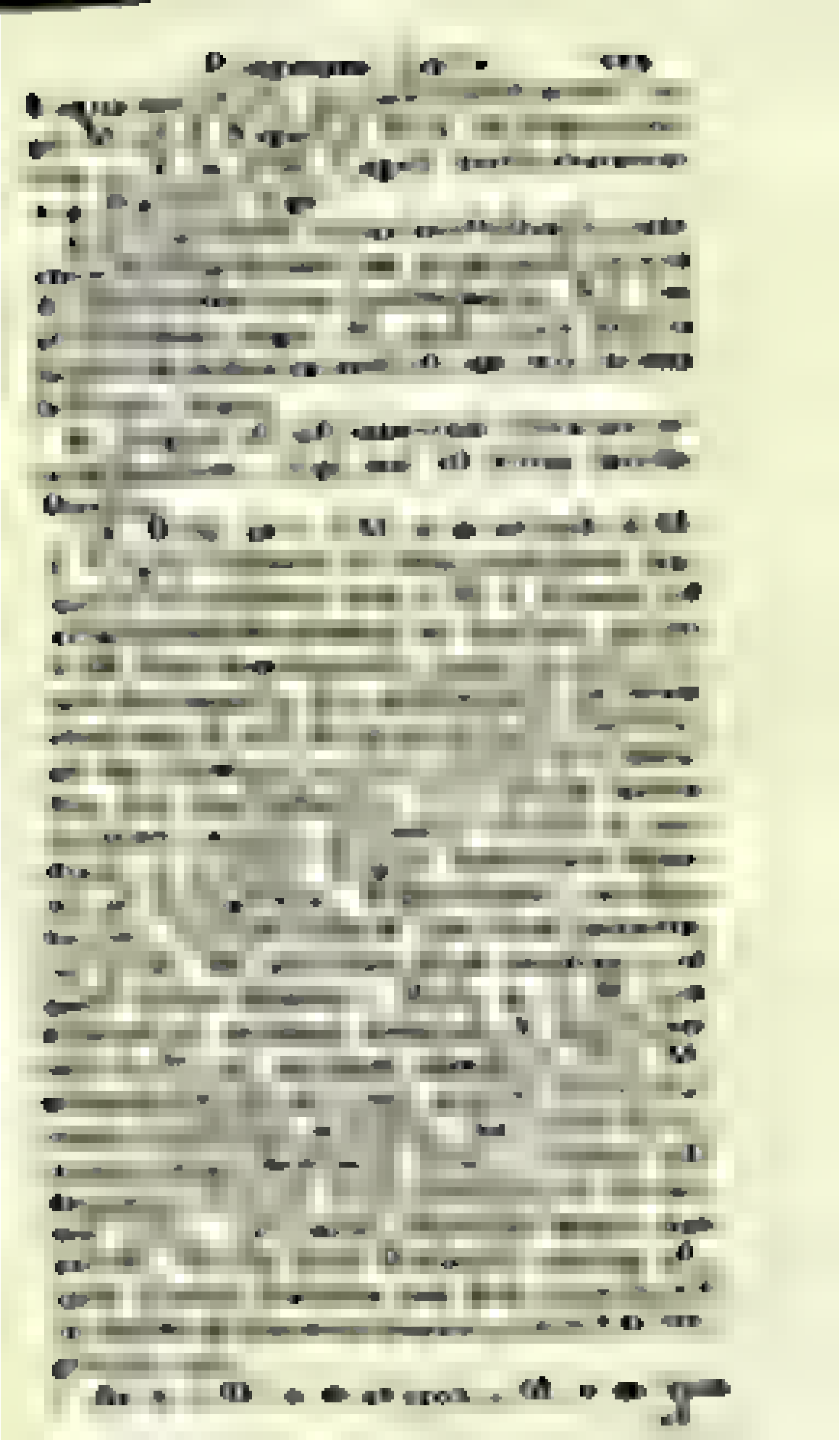
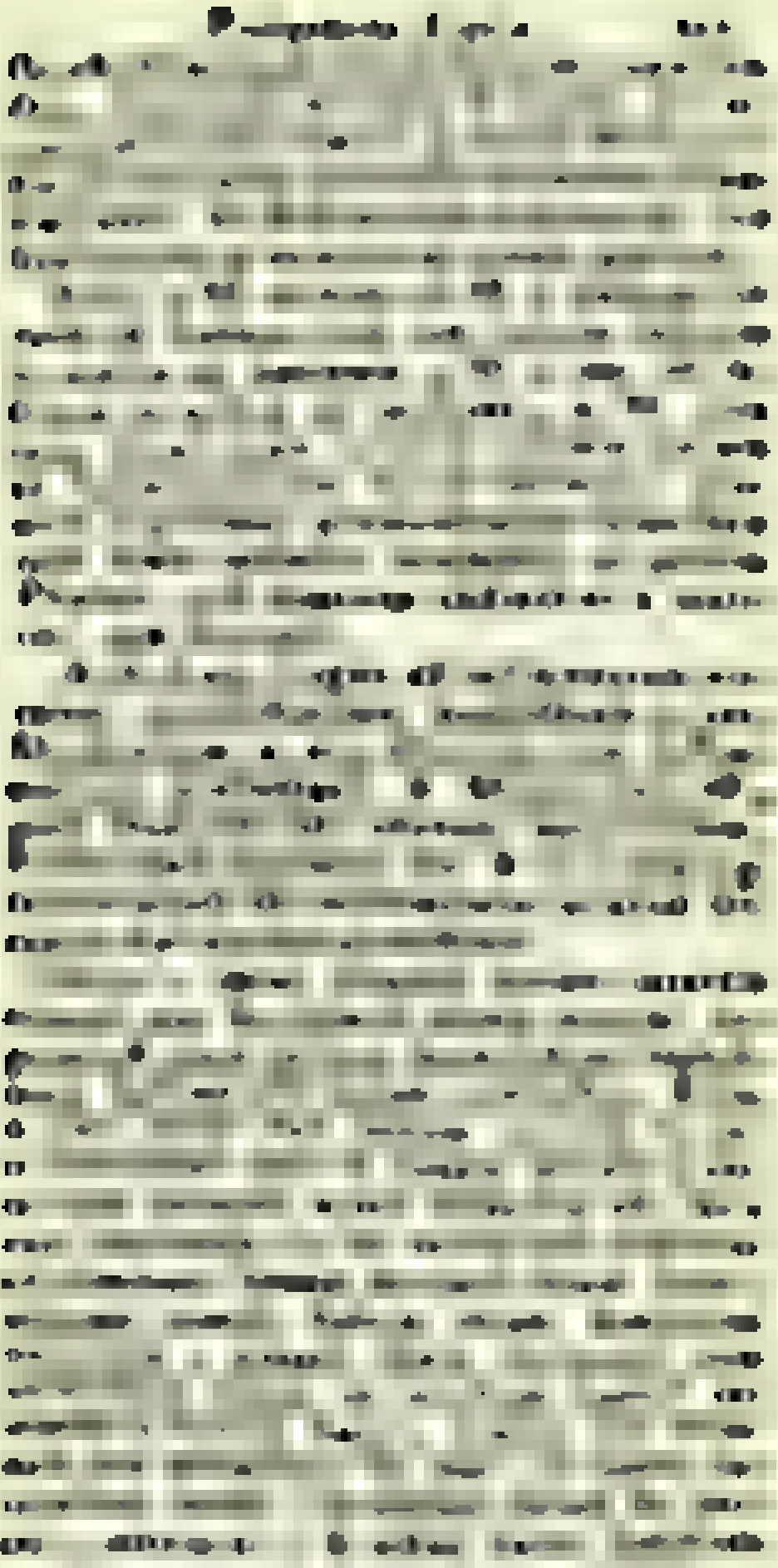
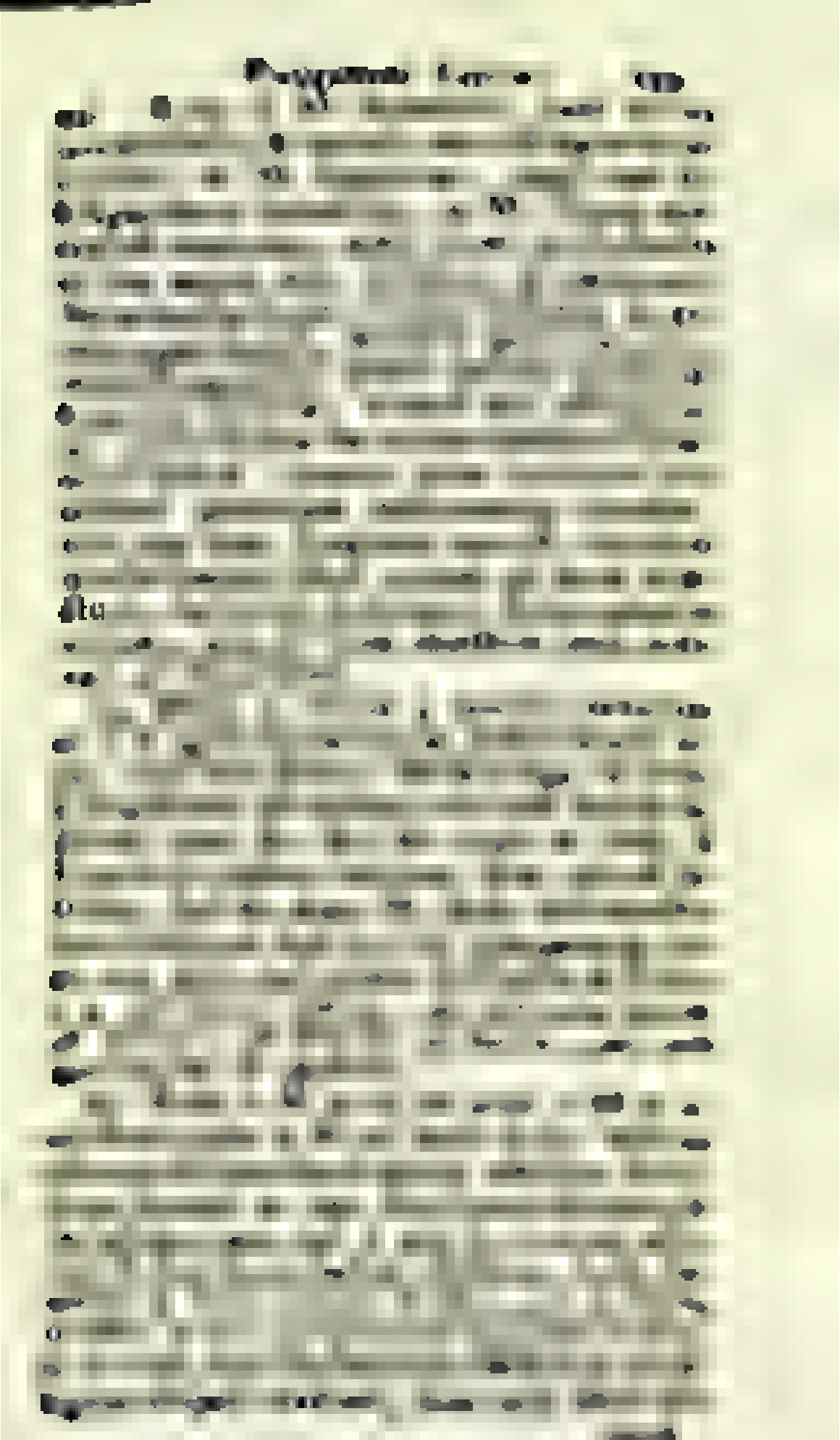


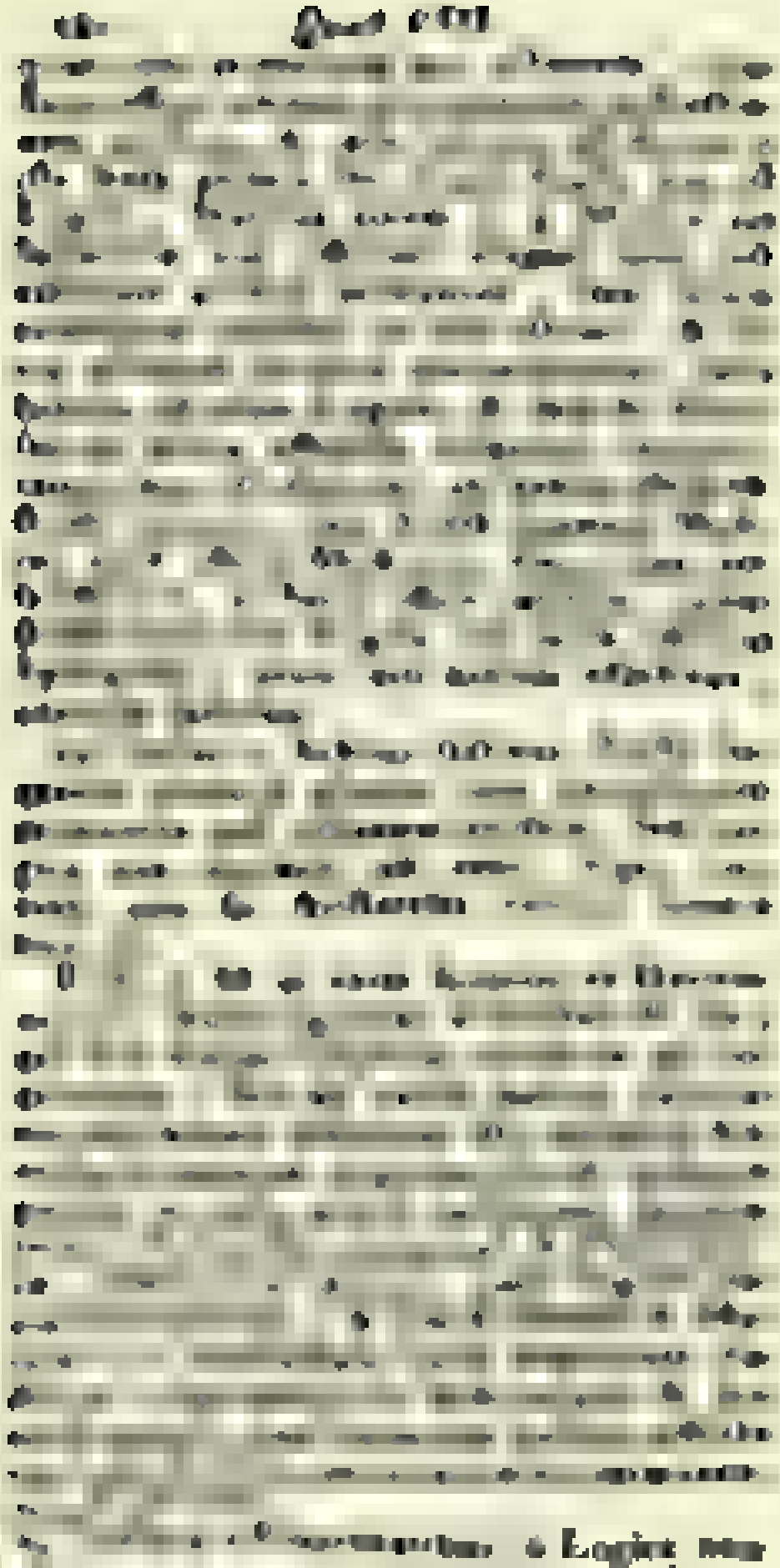










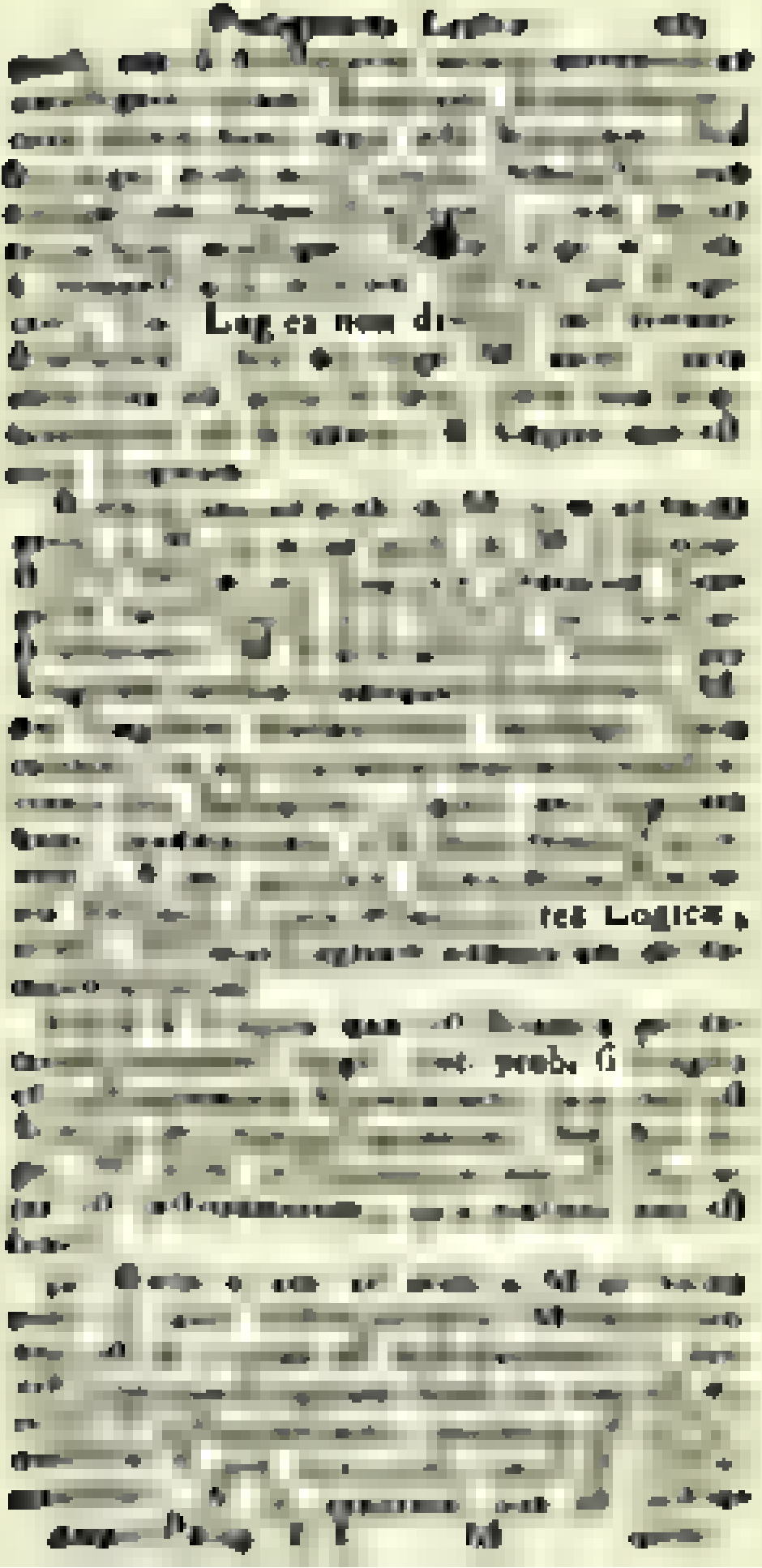


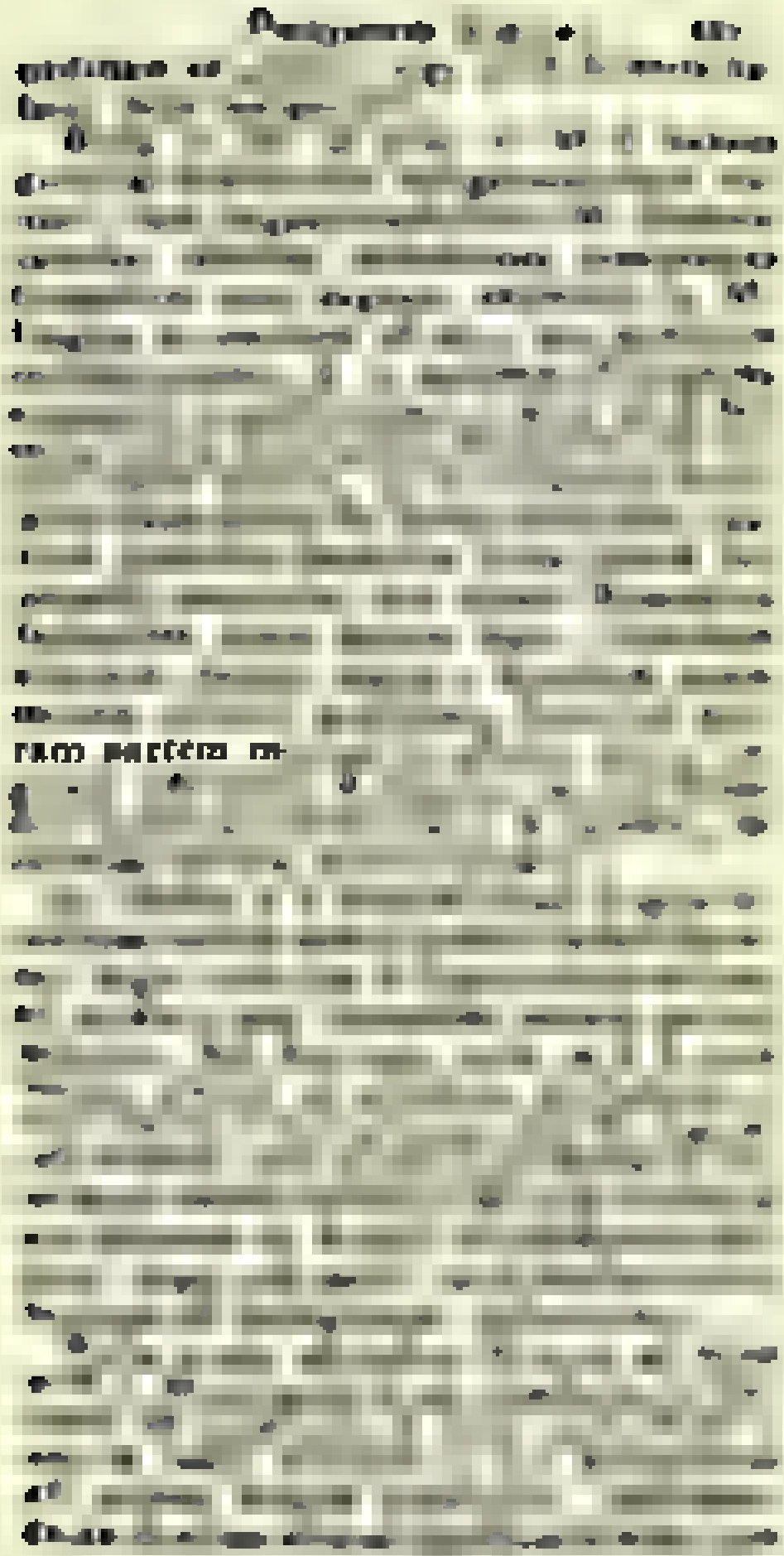
ng Lodus & Cons's S. Logica offert Syl. logismum, cuius ea ipsa una est ars Sed dic. ergo M. prob. 6 offert Syllogismum, tunc eriam offert Sophisma Sed 6 hoc; tunc una est ars ergo. ea patet, quia offert omnia Syllogismum Sophisticum de quorum ad cognitionem pertinent, ideoque una est ars Resp. n. non ad prob. a M quia ea affectionis est, Logica tamen docet diffinitiones Syllogismum Sophisticum, non enim Docere Respondeo ad 5. Logica docendo Sophismata nihil efficere artem, quia docere tempus consumere, cum tempus pretiosum

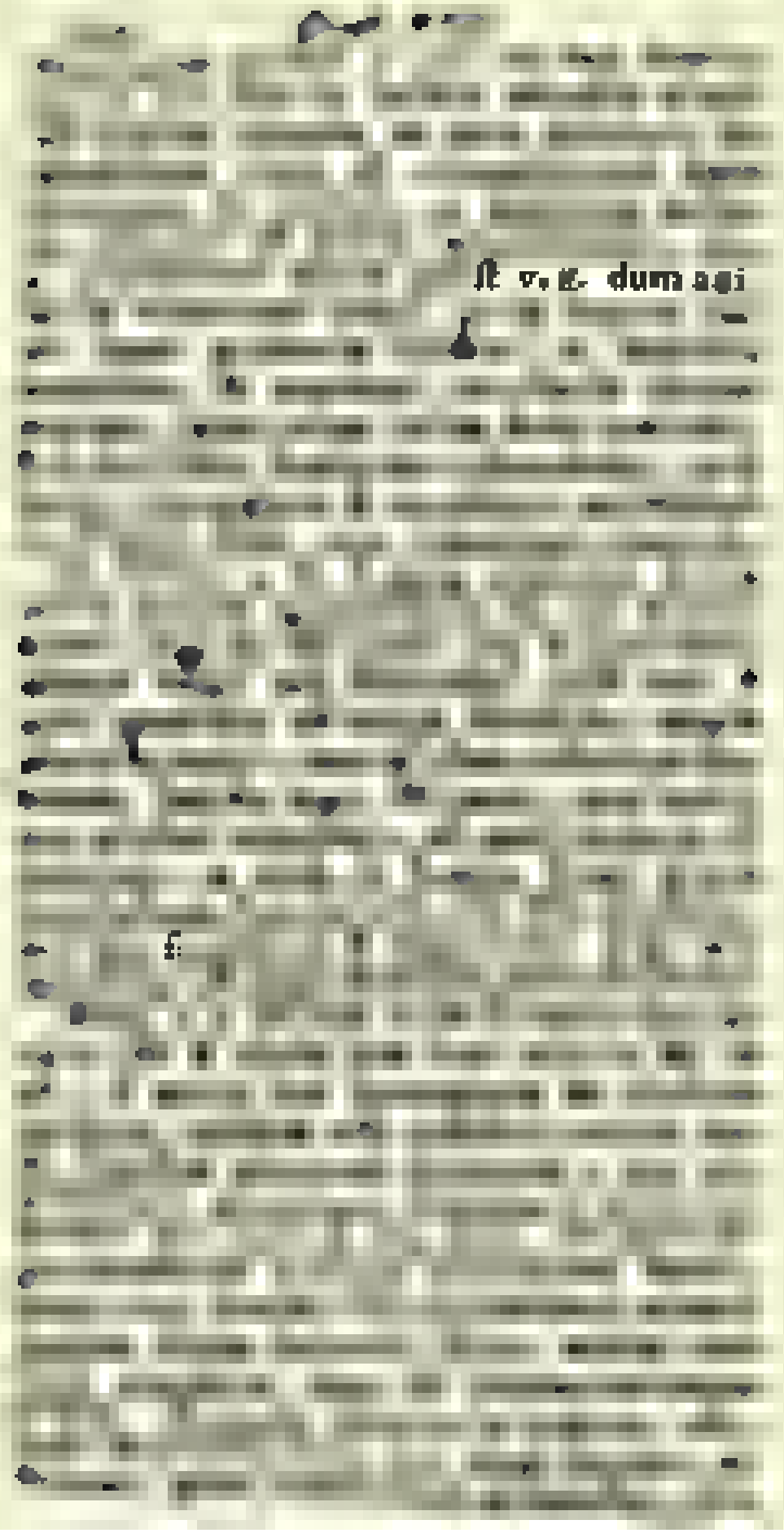
ps bodius 7. ab auctoritate · Ephem Logica una est ars universi cum aliis artibus ergo debet habere subiectum prob. ant 6 Logica est ars rationis discursus formandi, cuius una est argumentari Sed dic ergo. ea ipsa 6 est scientia ad aliam scientiam pertinens, quod 6 ars liberalis, nec tamen est ars sermocinalis quia sermocinalis Sed dic ergo. M. prob. Divus Thomas 1 Ethic. lect. 3. p. ad 3 verum quia liberalis tantum artis ad quandam similitudinem. ergo

Resp. n. ant. ad prob. a M est tantum ars ad quandam similitudinem ex genere artis = M ad quandam similitudinem artificiali & M non a M sic est ars ad quandam similitudinem artis ipsa locum a M. contrahens ars a M Verum quia est, quod una ars habeat unum alium una similitudinem, & ars unius habeat quia alia una, per hoc tamen non sequitur, quod una homo una rationalis universi cum alio homine ad naturam humanam, adequate ea similitudo cum homine quia ea, quia ars una liberalium cum alia artibus non est tamen aliqua similitudo accidentalis, sed est essen-

tialis



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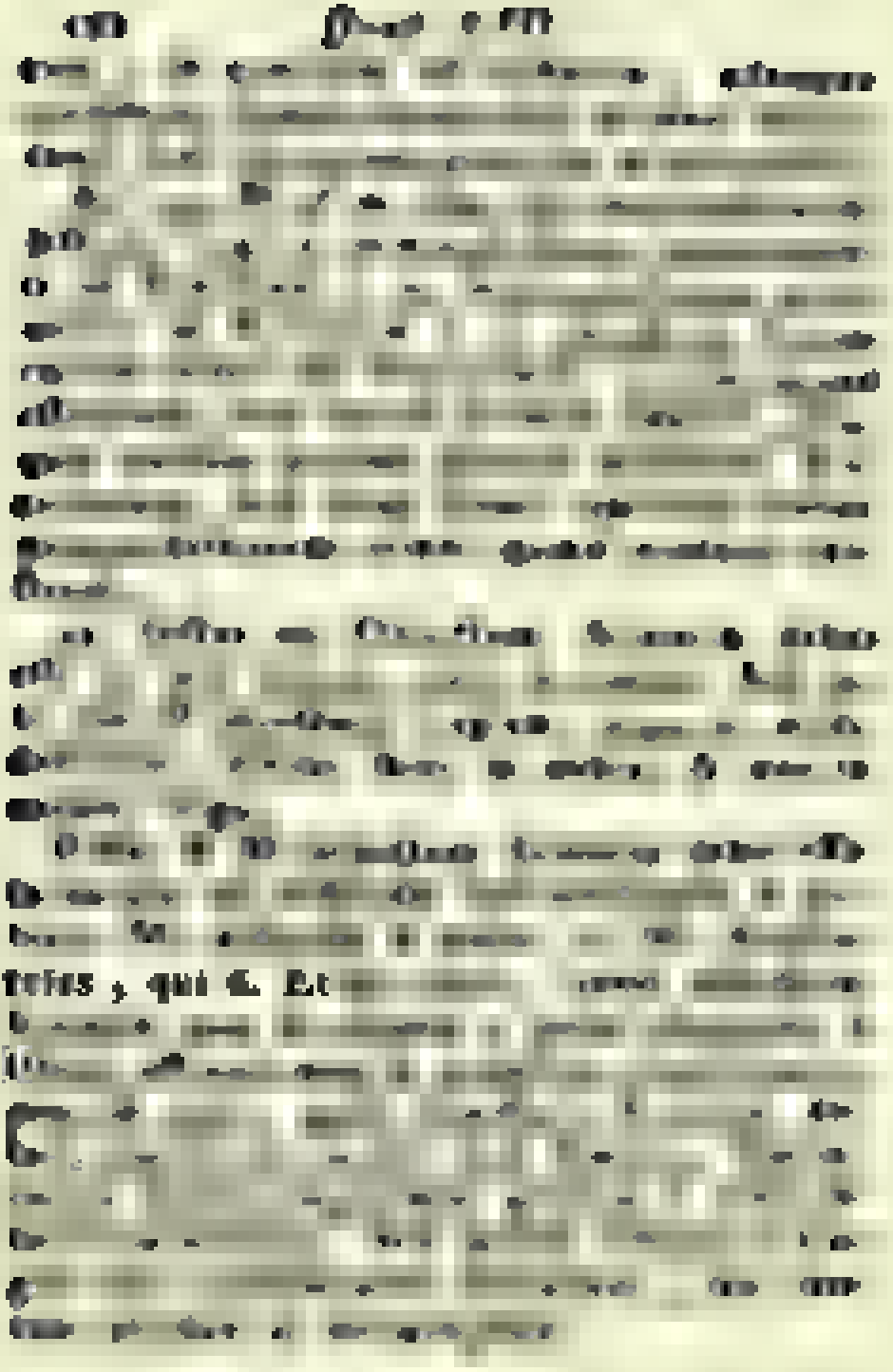

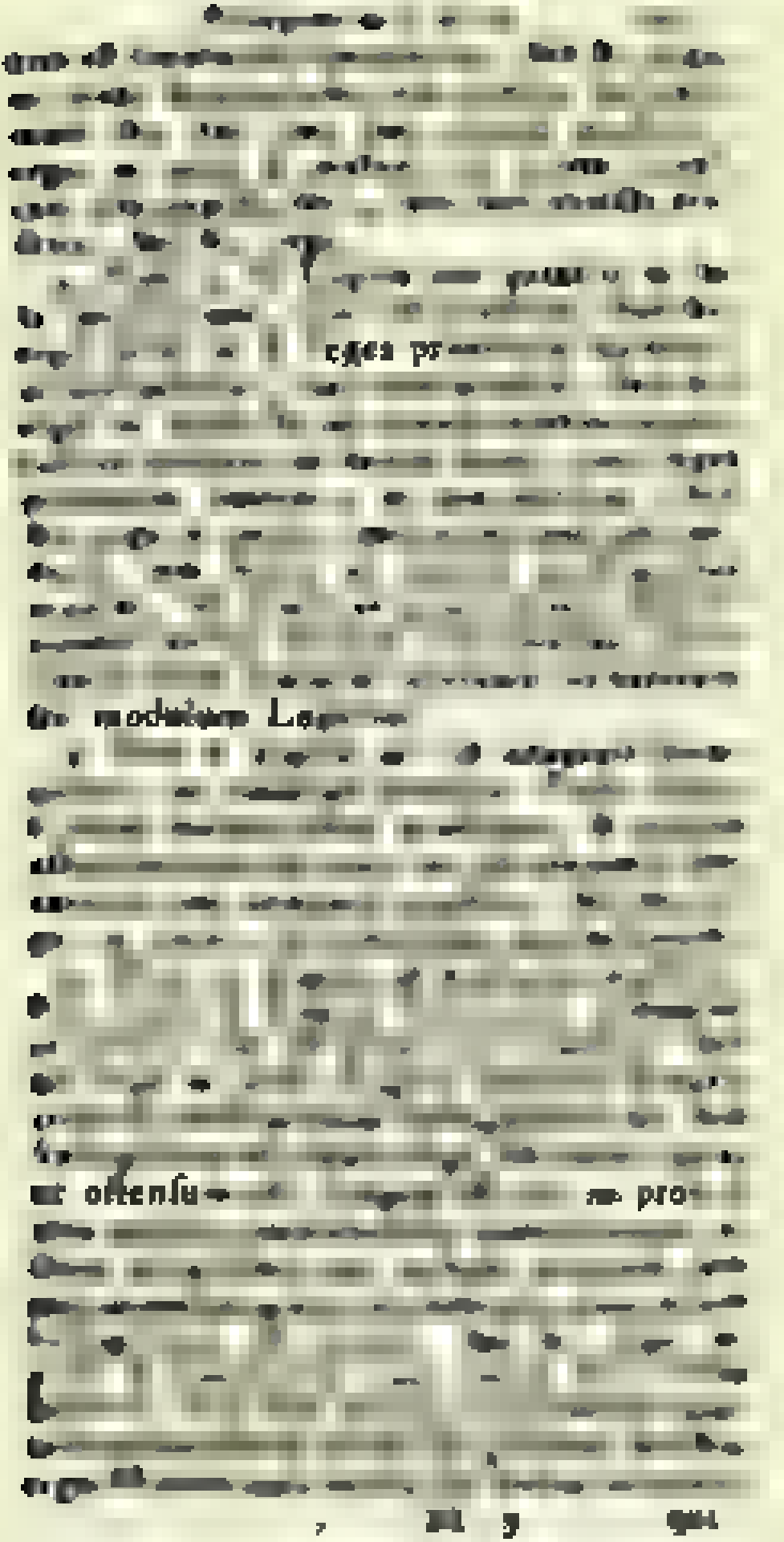

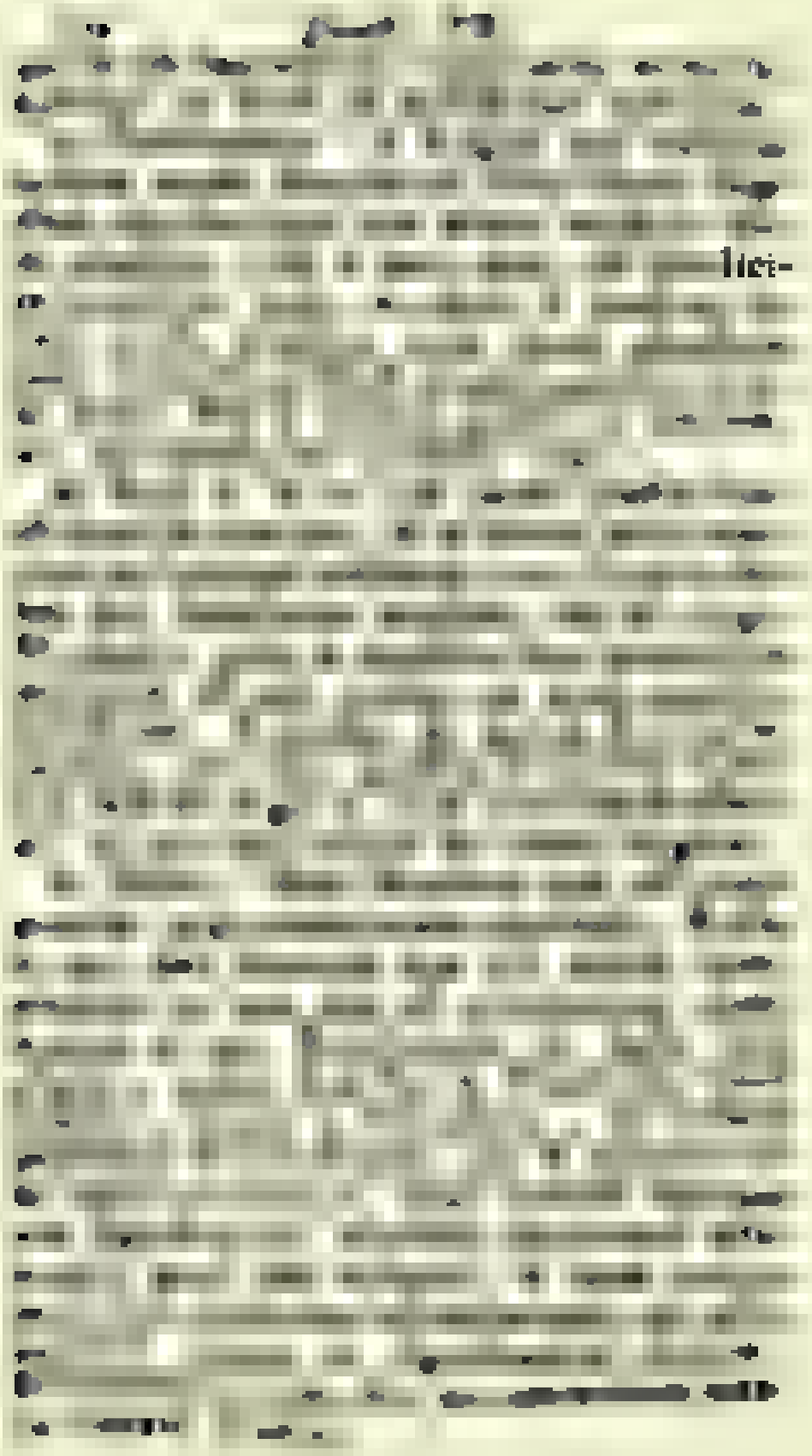

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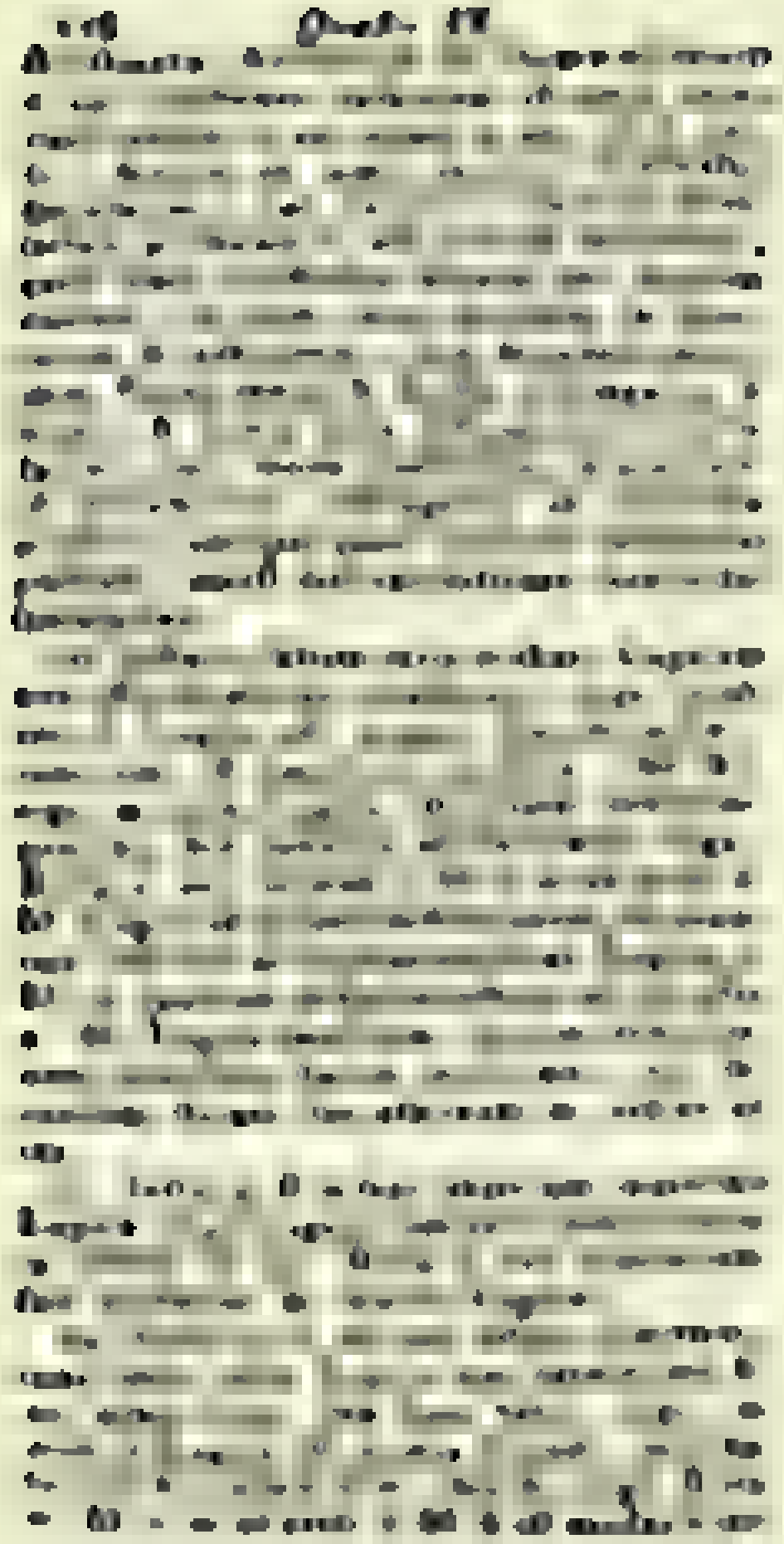

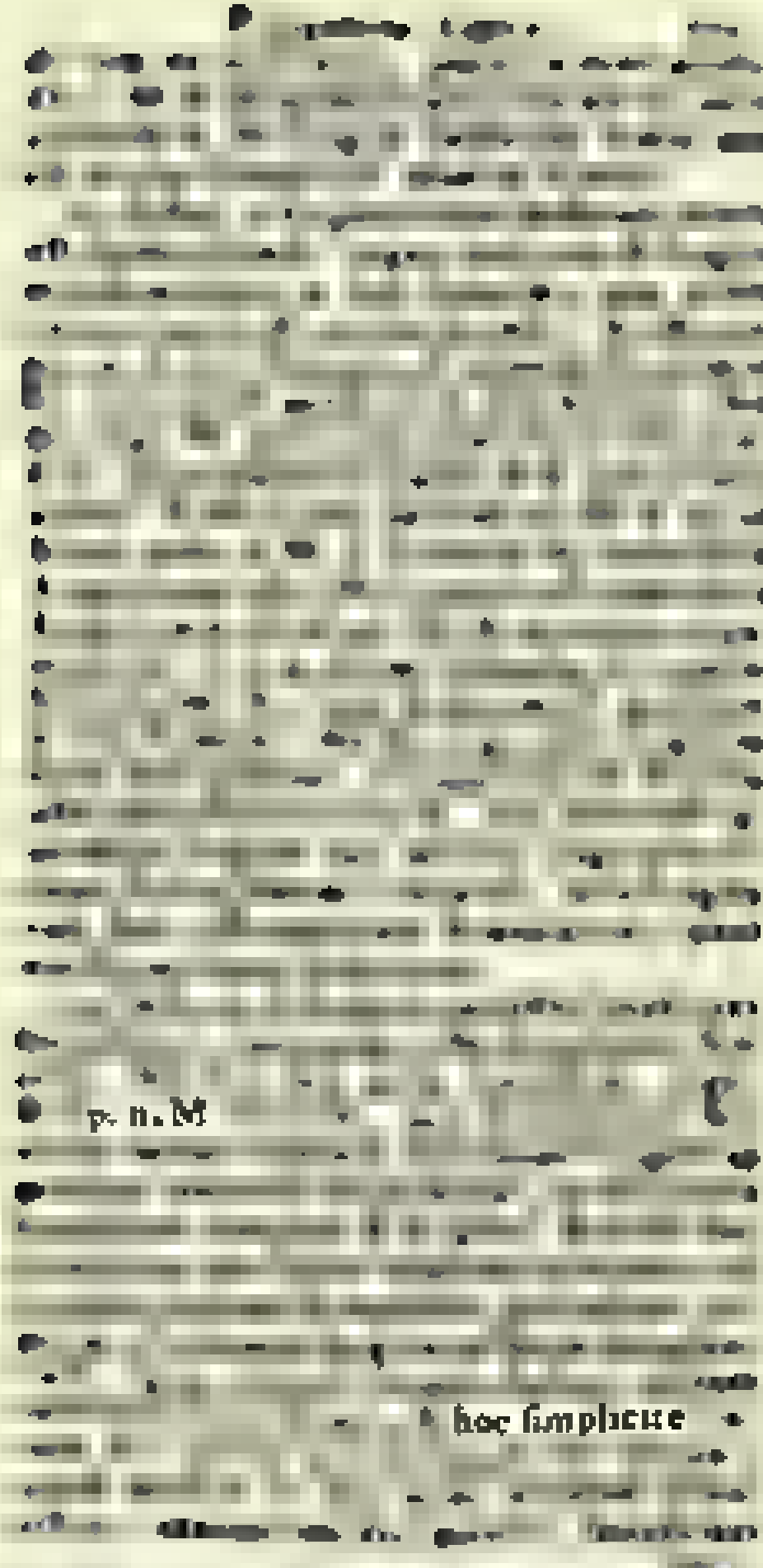
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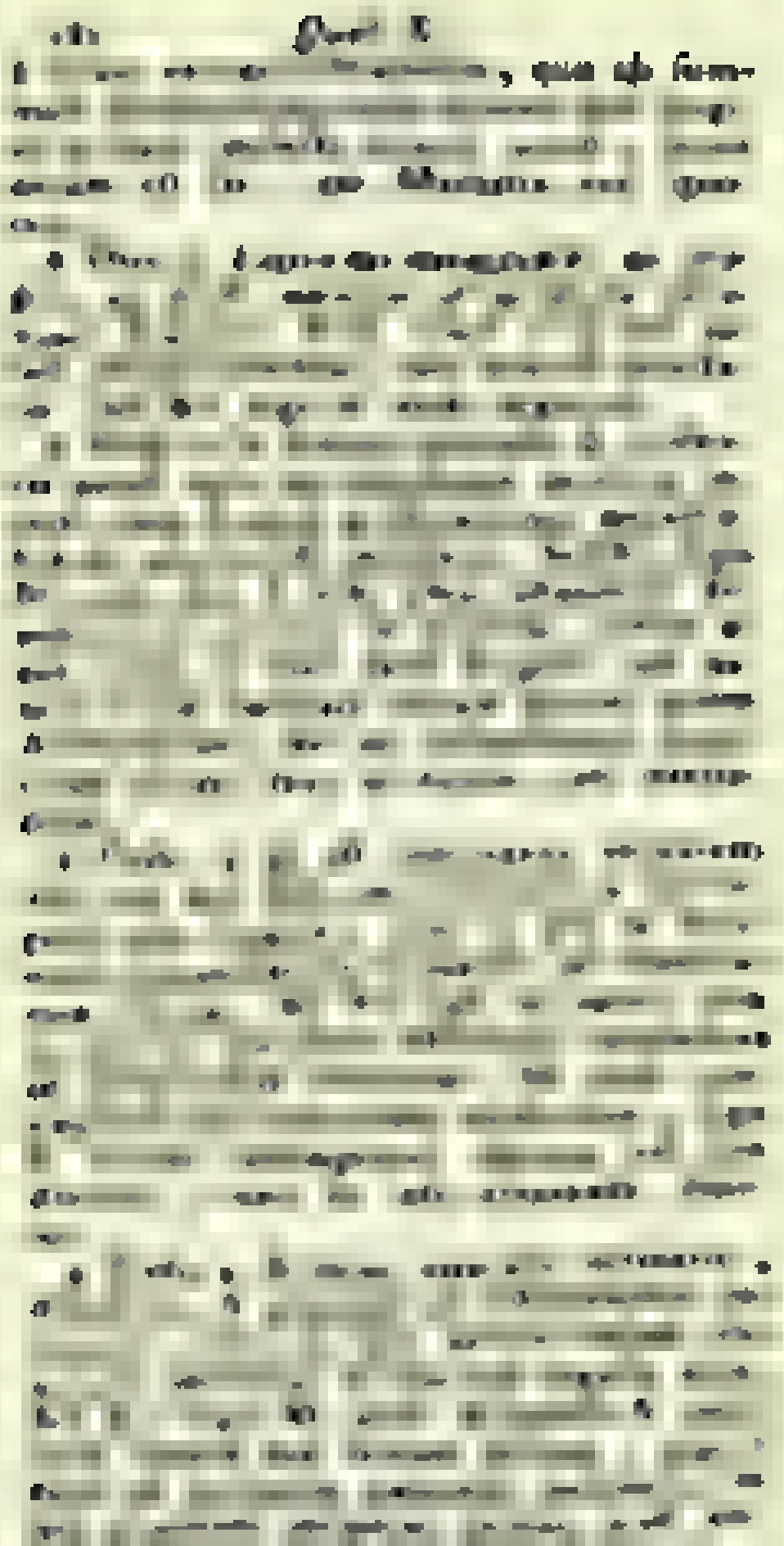
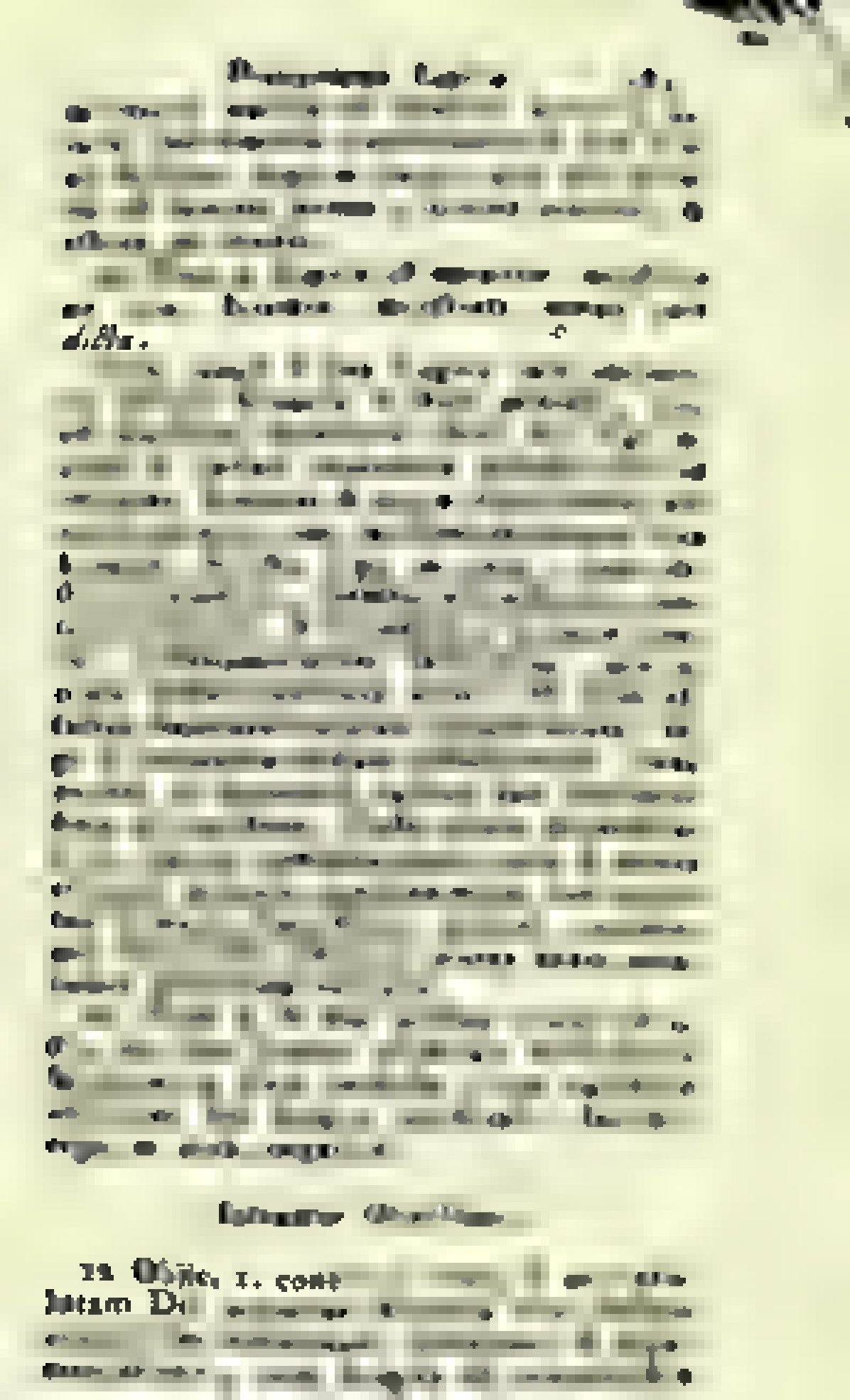
QUÆSTIO X.

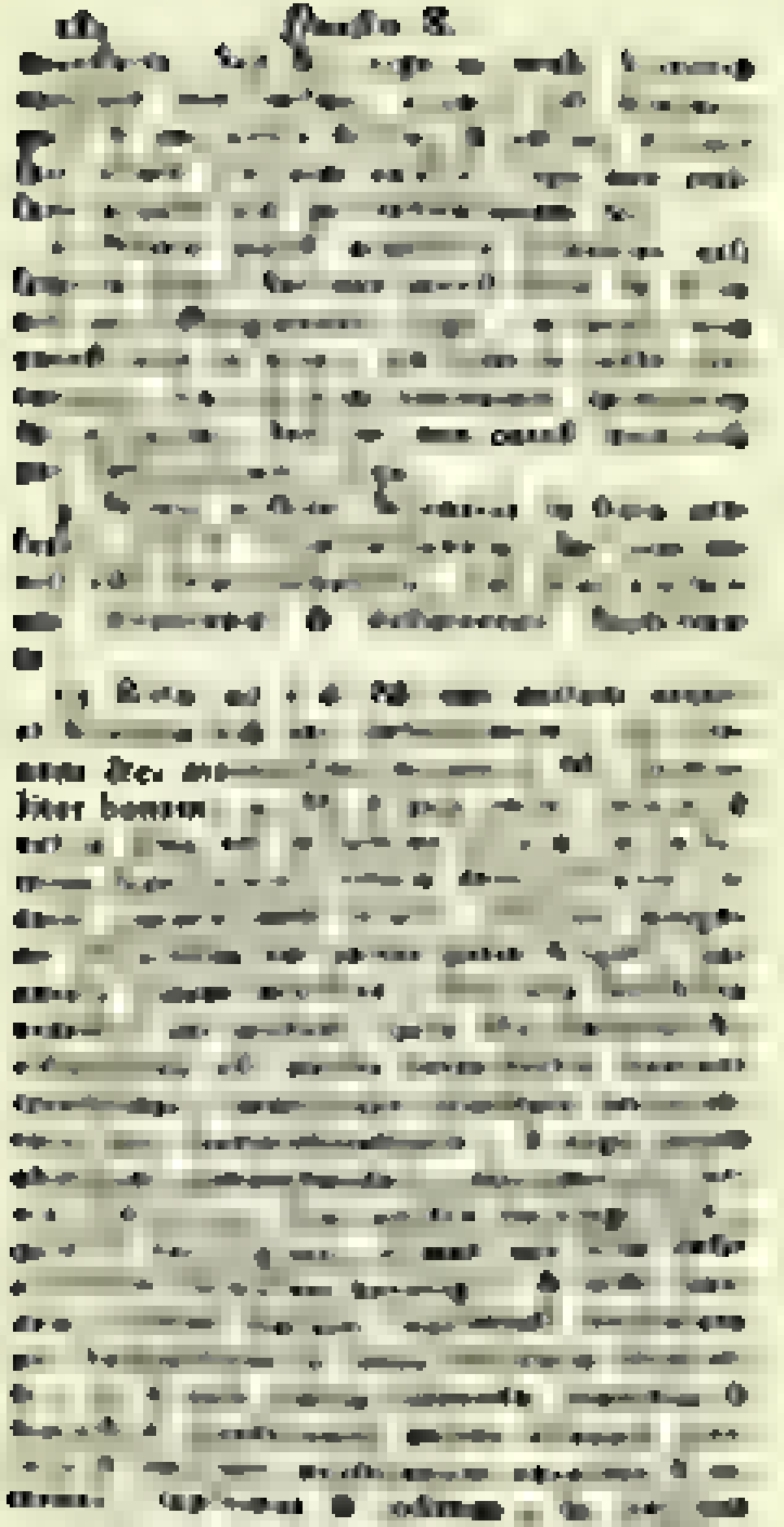
An Logica sit scientia ad aliud genus?

Circa 1. Necessarium fuit quæ-
dam Metaphysica, 2. Physica
& Moralia. 3. Ad mentem est.

1. *Necessarium suppositum* vertitur tit. hoc quo ni quidem per rationem Dei potentia







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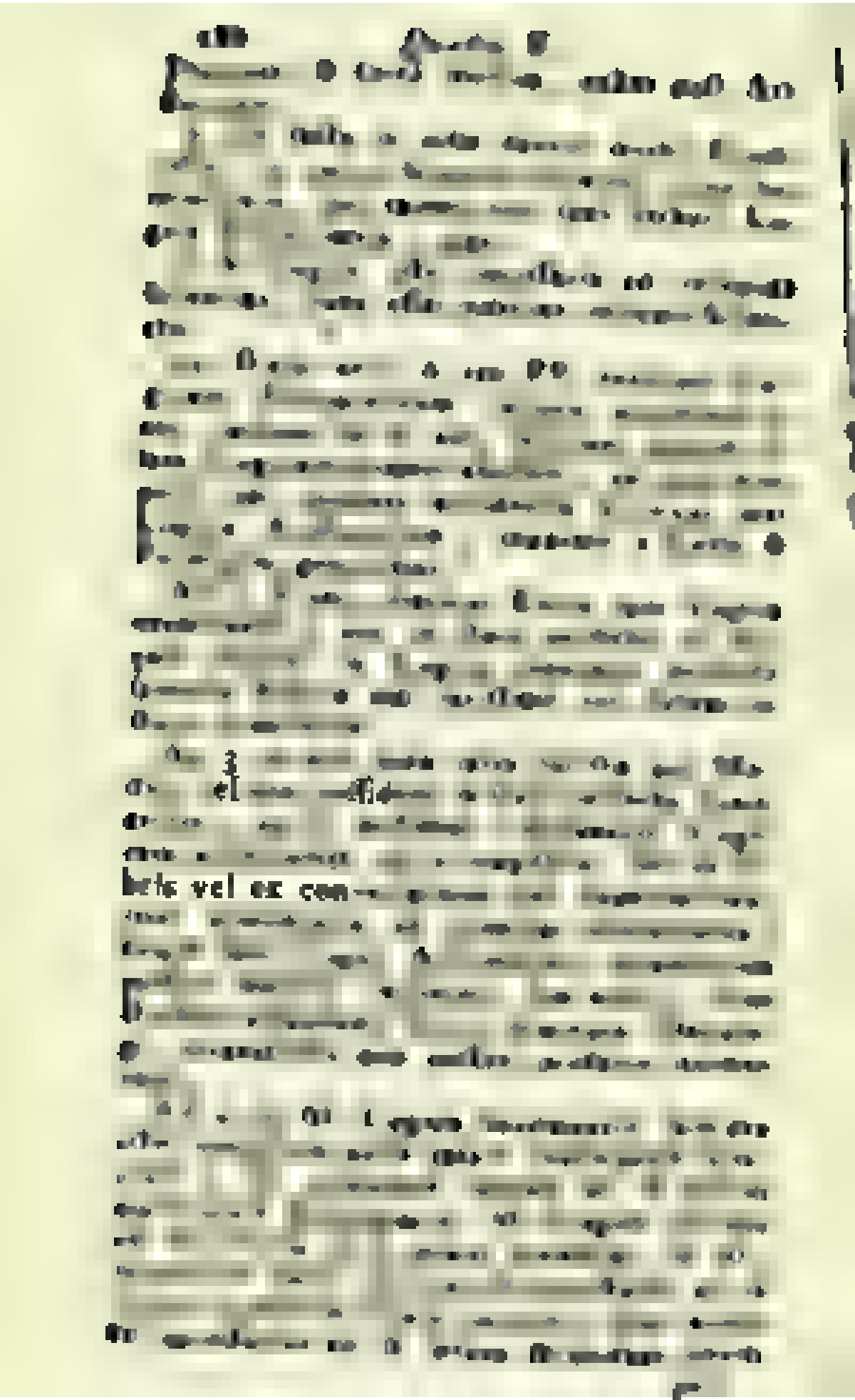
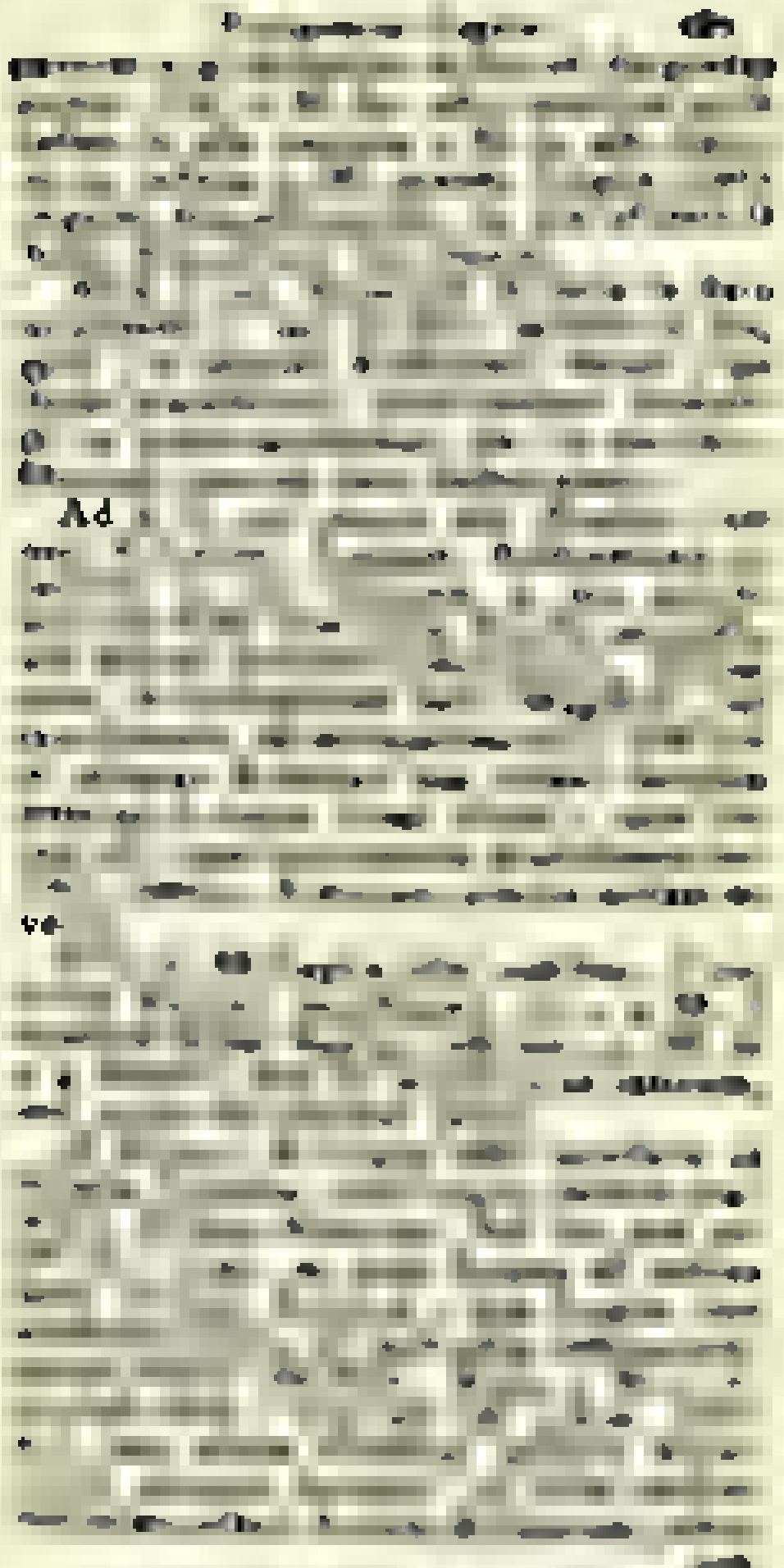
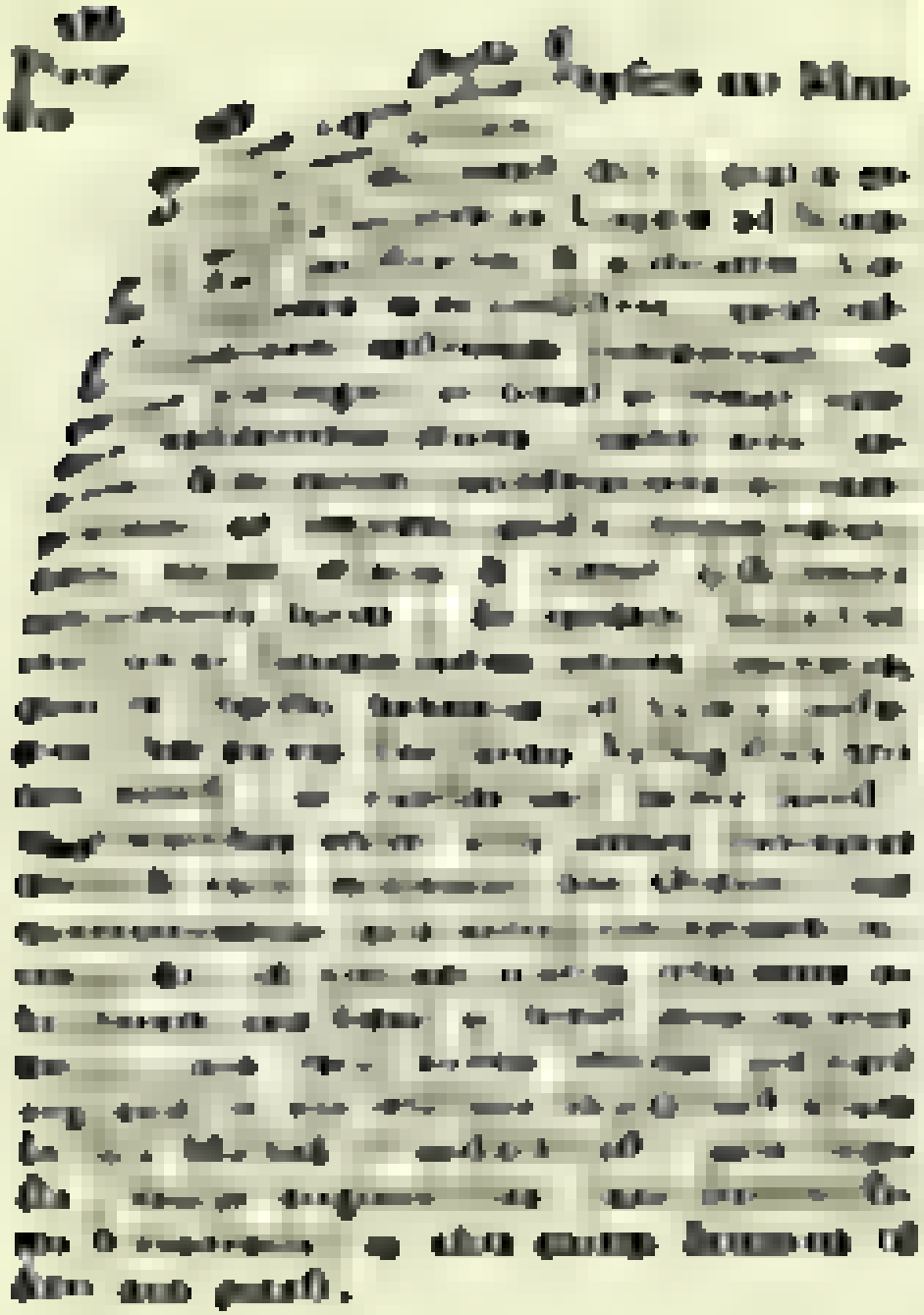






DE UNIVERSALI.

UNiversalia vocantur prædicata generis, quæ de quibus prædicantur considerantur Metaphysico, ut prædicata, de quibus quæritur 1. Accidens, 2. Proprium, 3. Definitio, 4. Species, 5. Genus. Quæ cum ita sint, ubi de his universalibus prædicatis, differentia, specie, genere, quæ de illis prædicantur

Circa hæc duo nostra mens solitum quærit sequentia quæsita.

2 Tradantur definitiones & divisiones singulorum, & hæc explicentur exemplis.

1. An detur prædicabile?
2. An detur id, cui ens et opposita?
3. An detur definitio formalis ac certa sui?
4. An detur definitio rerum omnium?
5. In quo consistit essentialis?
6. A quo fiat universale?
7. An universale existat in aliquo particulari?
8. Quot sint universalium species?
9. Unde sint universalia?
10. Unde discernatur, & discerni queat ens, & existentia, & complexorum quidditas rerum, & quodlibet?

DE
UNIVERSALI.

UNiversalia vocamus prædicata ea, quæ de quotlibet subjectis possunt [illegible] 1. Affirmata 2. Negativa 3. Distributa 4. Vaga 5 [illegible] Quælibet enim ex his habet sua attributa propria, differentias, species, genus, quæ de illis prædicamus.

Circa hæc sequentia notare oportet sequentia quæsita.

1 Tradantur definitiones, & distinctiones [illegible] in hac materia occurrentium.

2 An detur res sine objecto?

3 An detur objectum sine rerum universitate?

4 An detur objectum formale ex quatuor [illegible]?

5 An detur objectum materiale quinquepartitum?

6 In qua facultate quæratur?

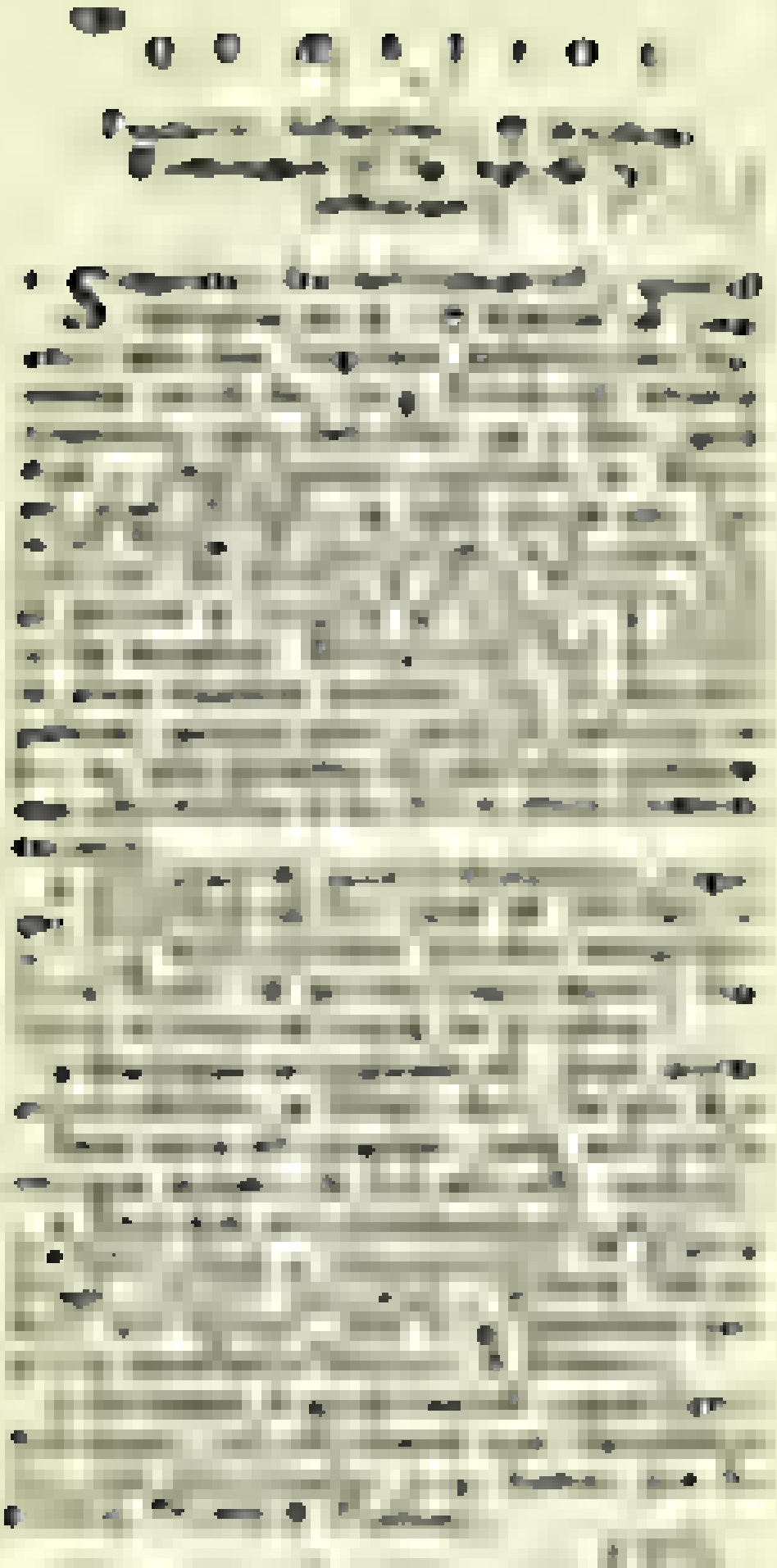
7 A quo hæc pertractari?

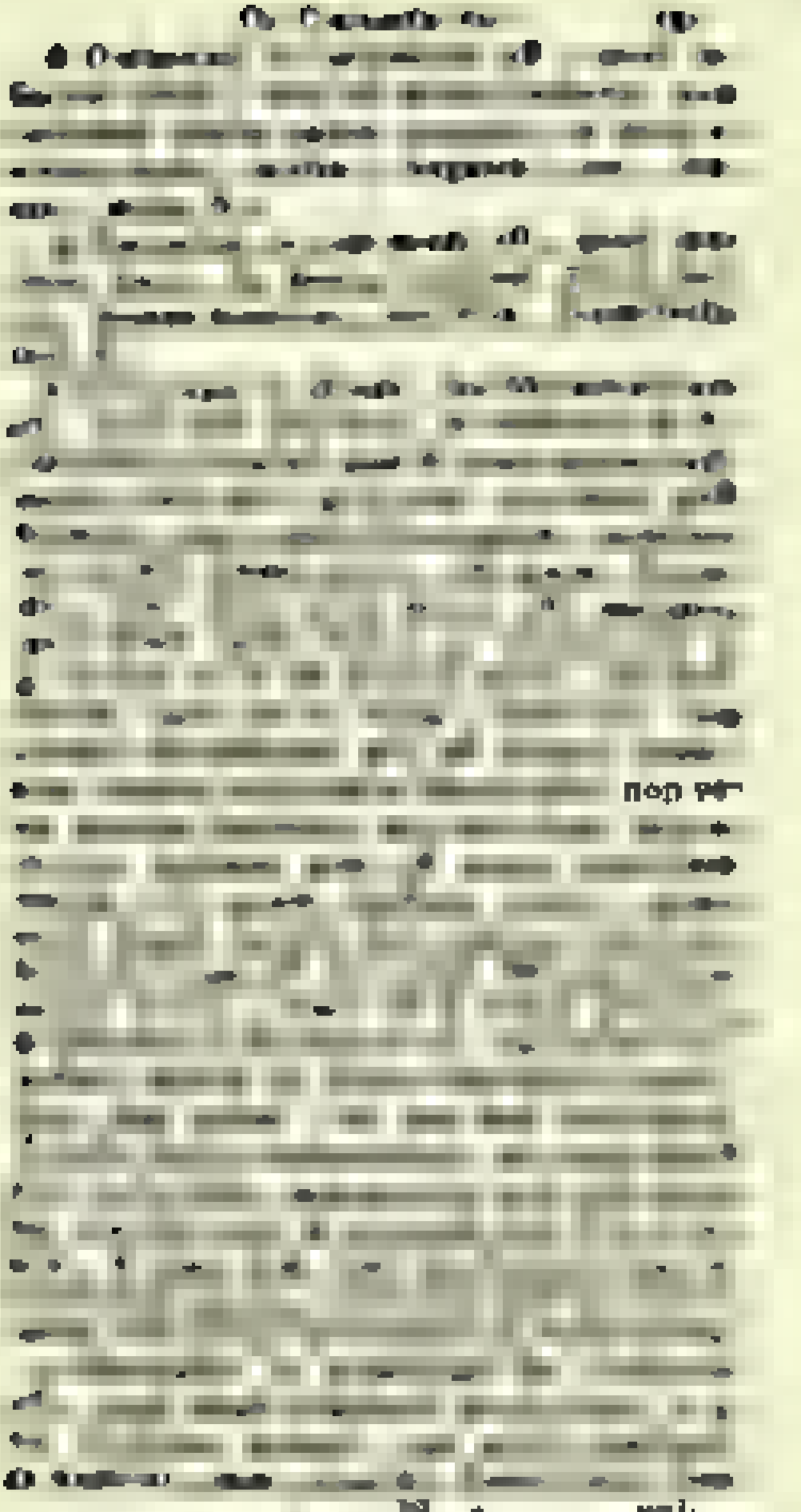
8 An universalia dentur in aliquibus prædicamentis?

9 Quæ differentiæ differentiarum [illegible]?

10 [illegible] de quatuor modis [illegible]?

11 Unde derivantur differentiæ [illegible], & universalium complementum accidentale, & substantiale?

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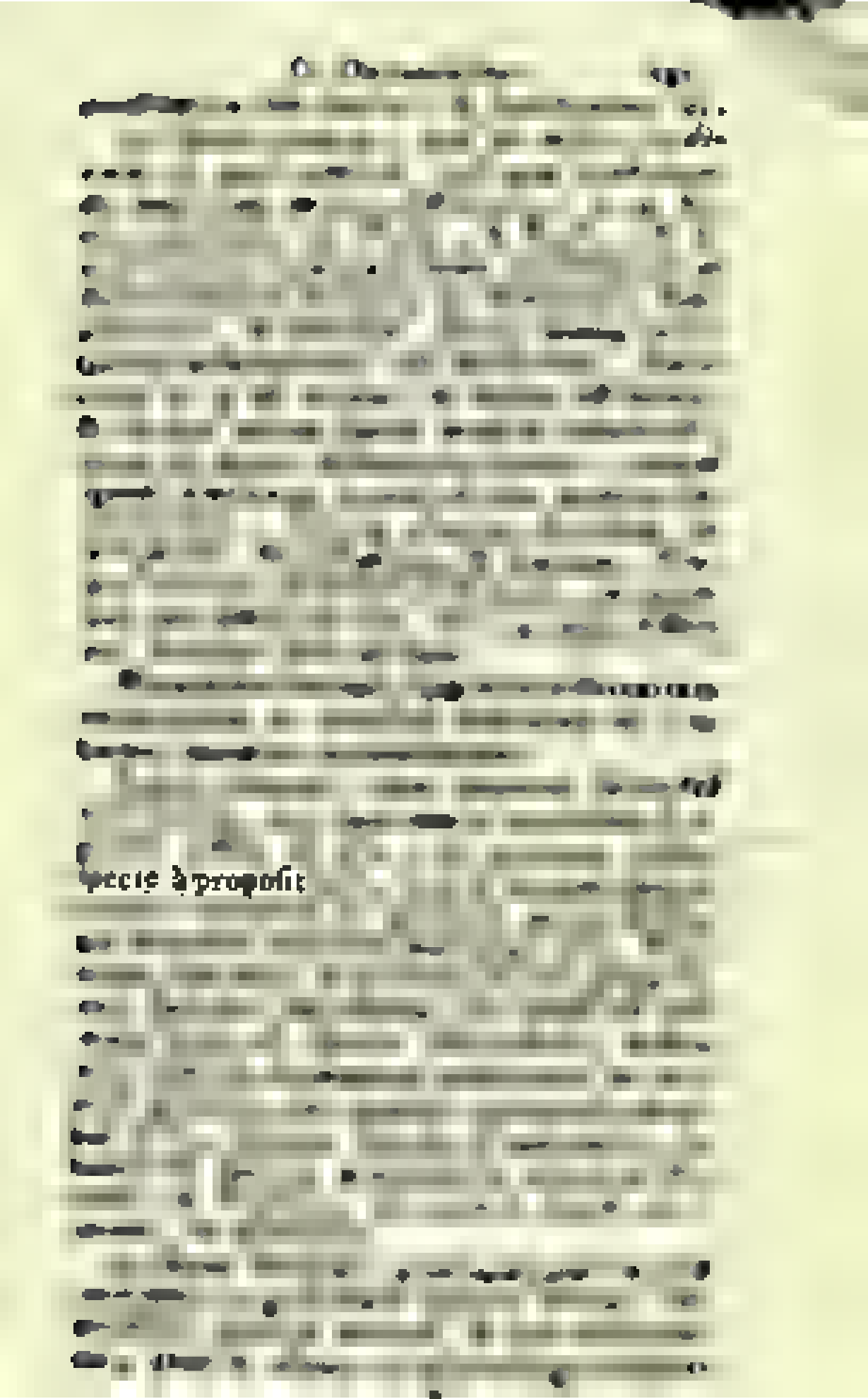


quidditatem Petri, ſed incompletè. Genus dividitur in Summum, Subalternum, & Infimum, quidnam ſignificet Summum, & Subalternum, intelliges ex ſubjecta arbore prædicamentali.

Subſtantia.

Corporea — Incorporea.

Corpus

Vivens — non Vivens

Vivens

Senſitivum — non Senſitivum

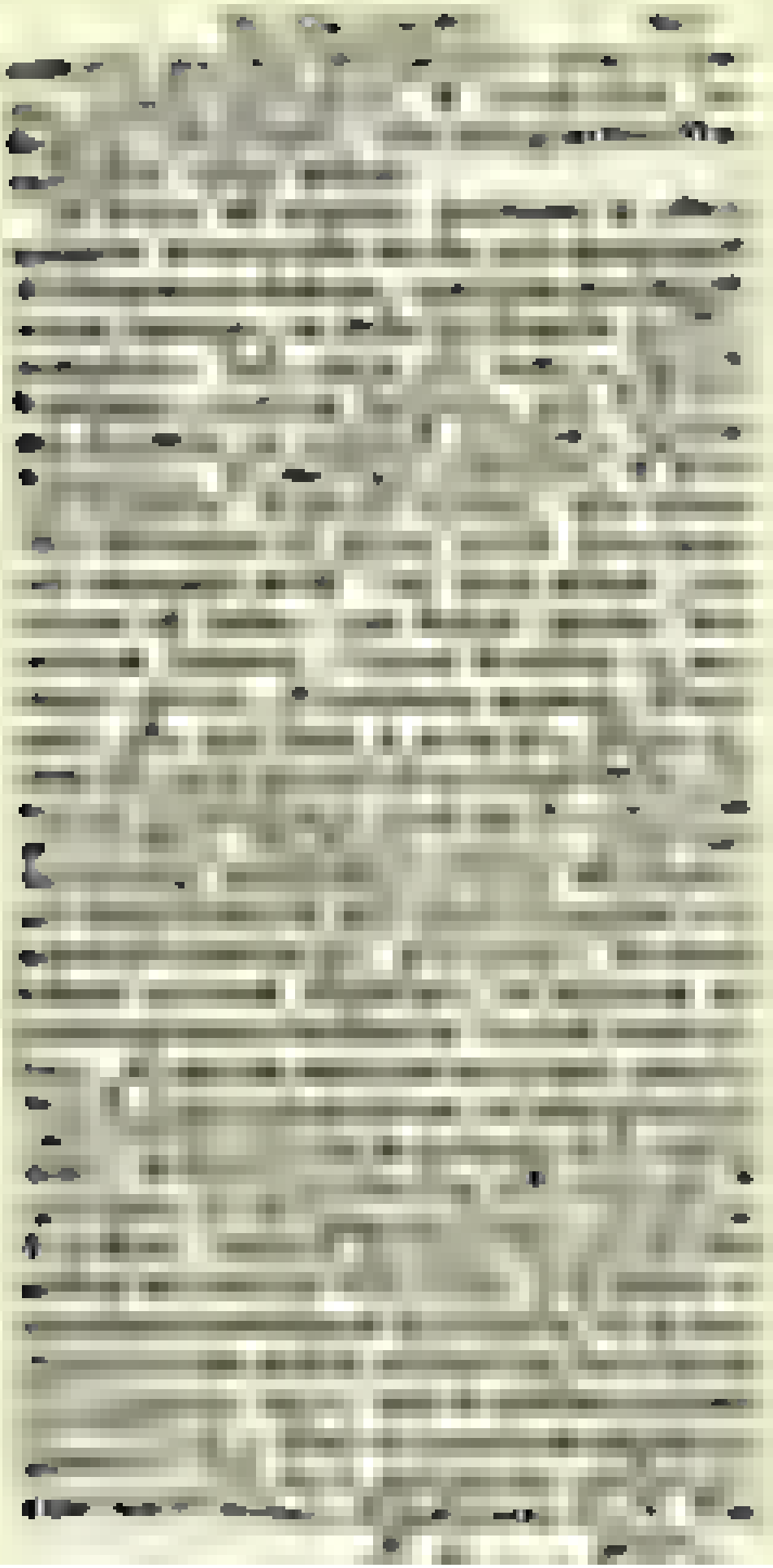
Animal

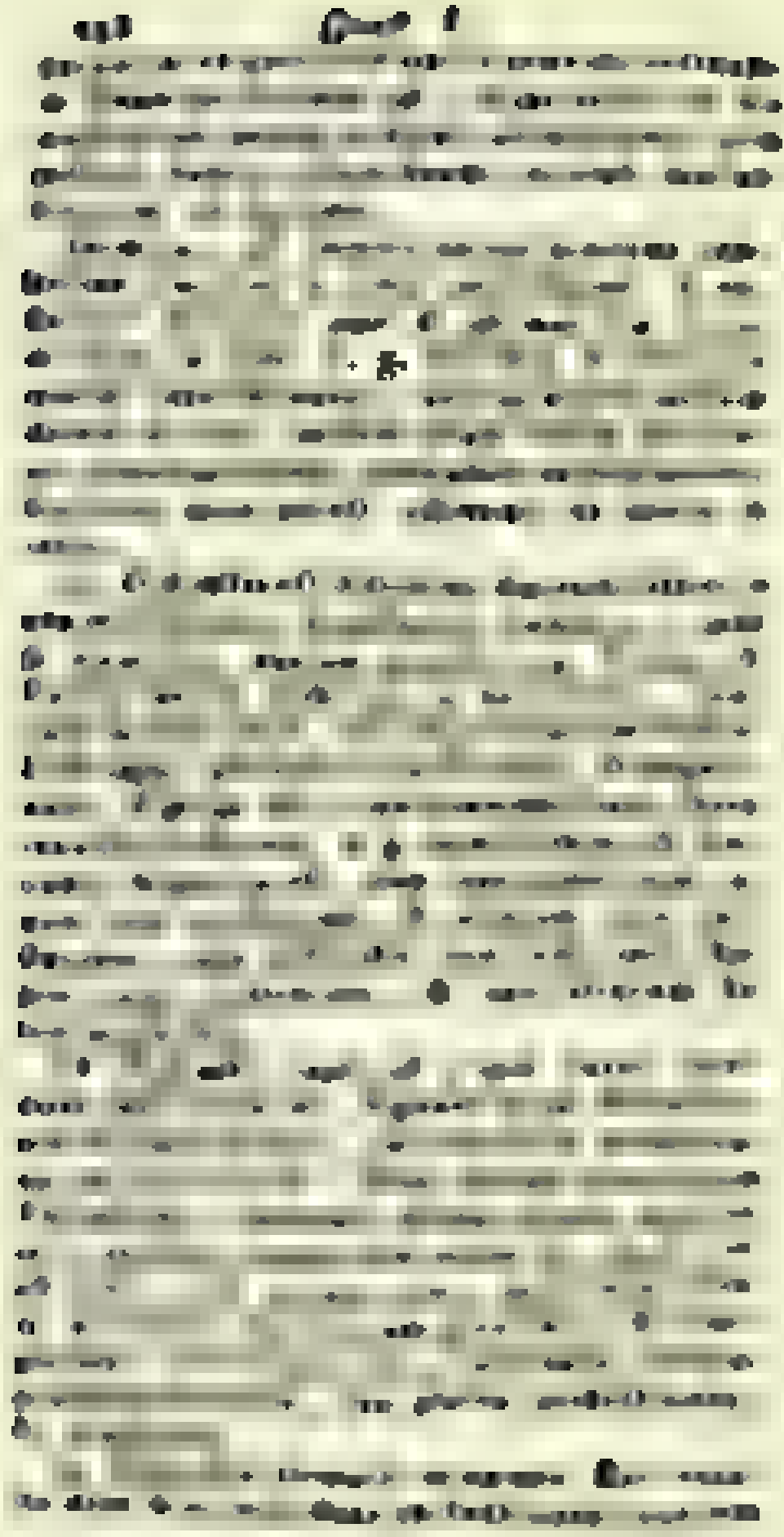
Rationale — Irrationale.

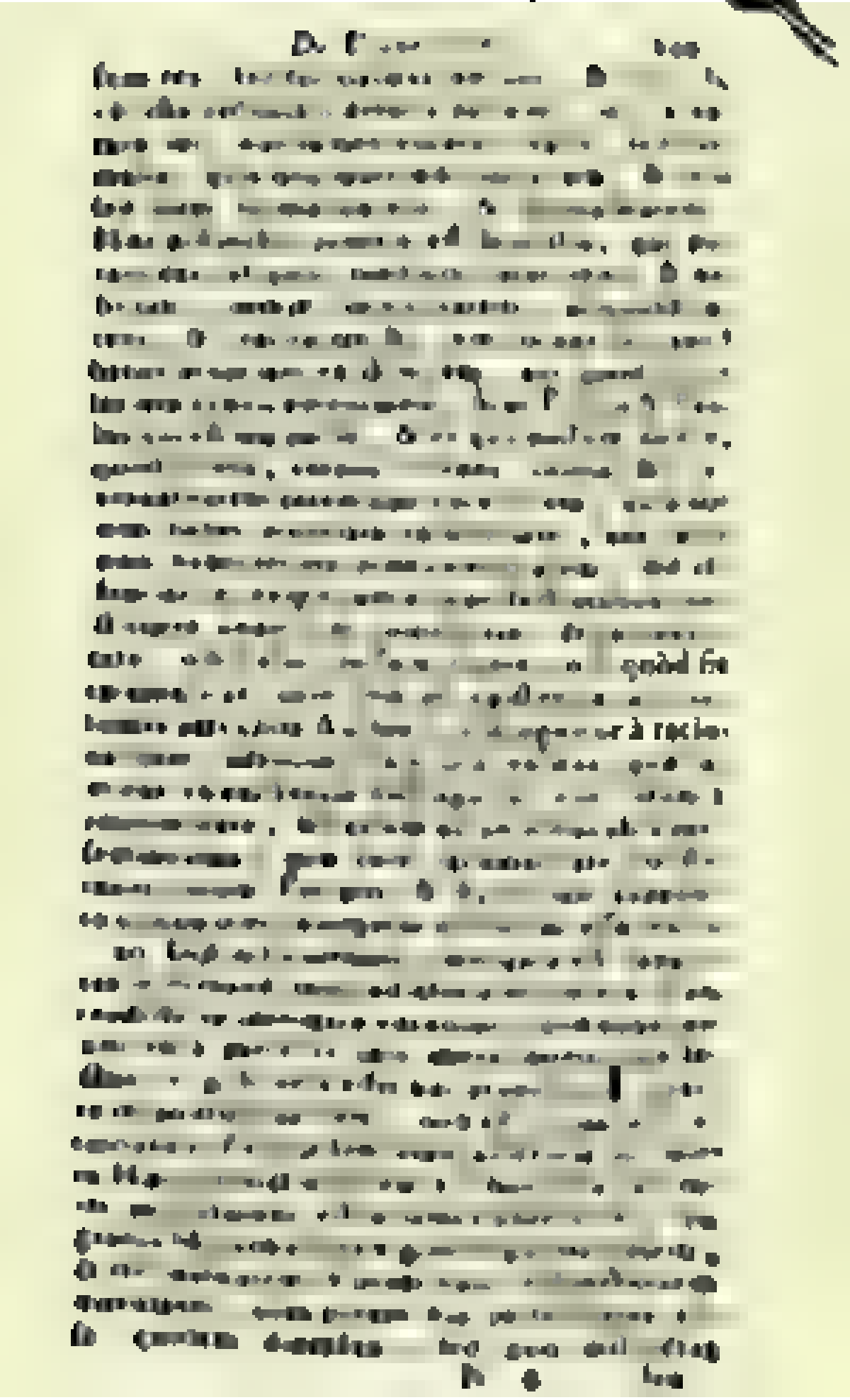
Homo

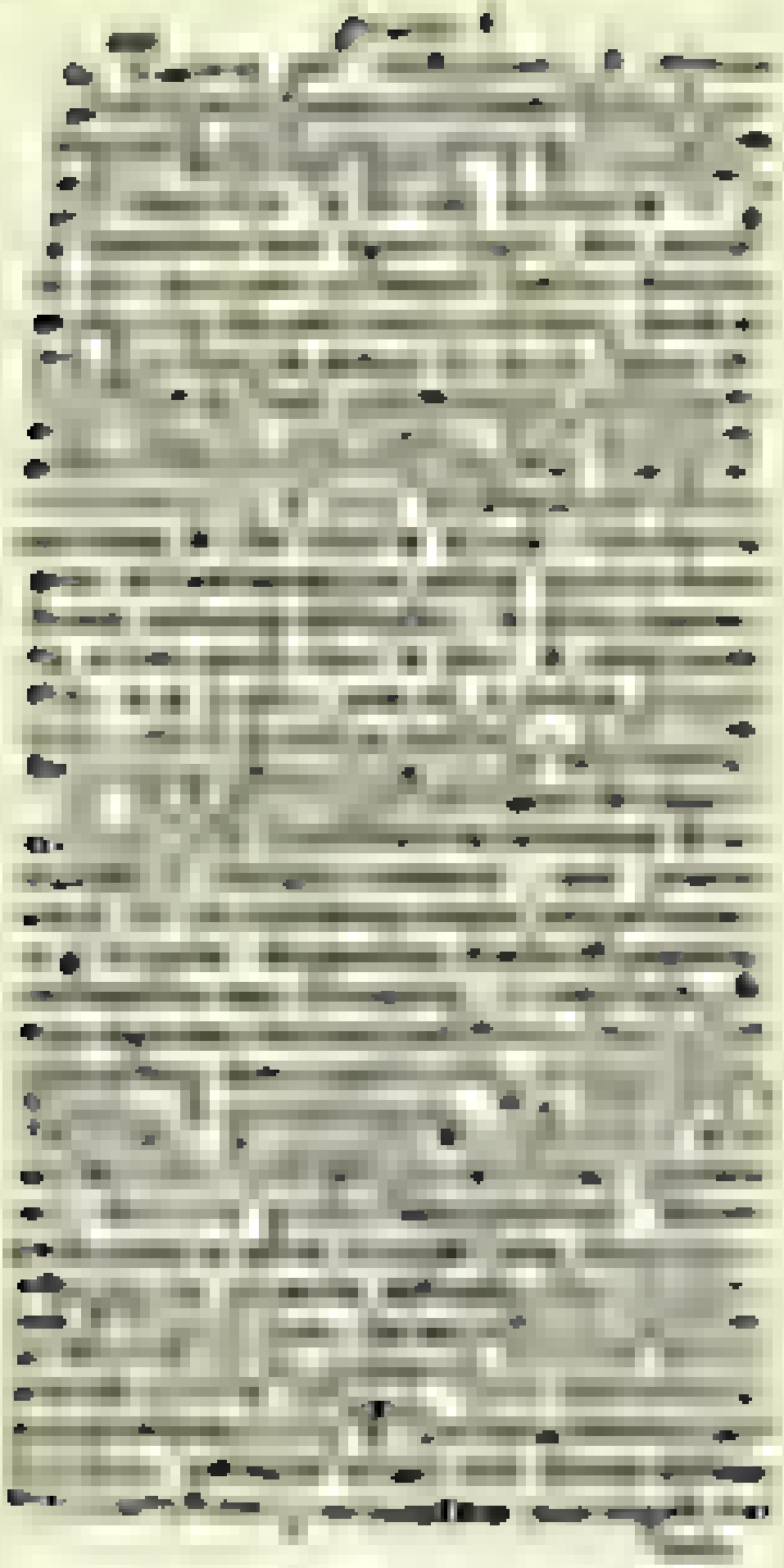
Petrus — Paulus.

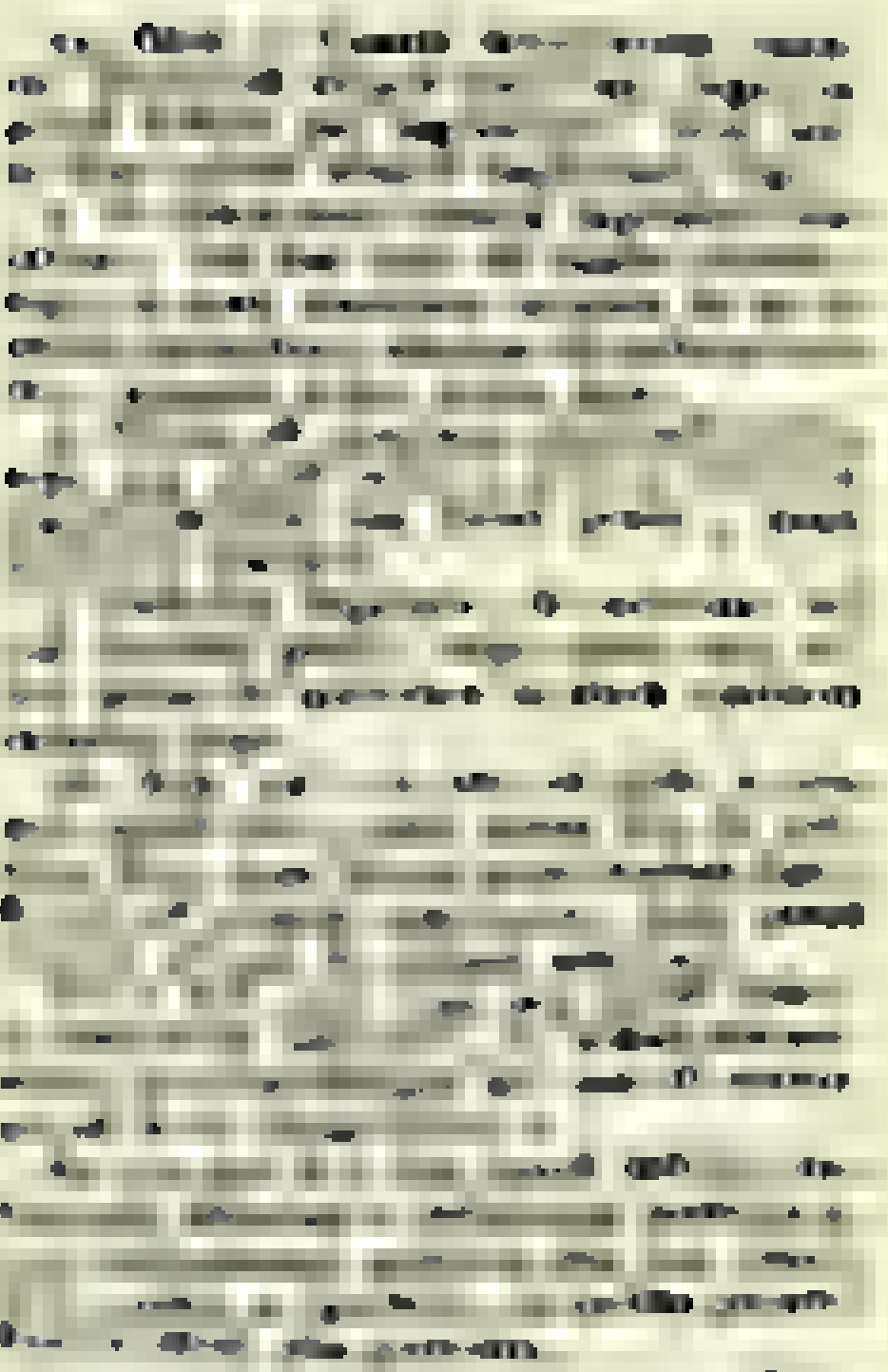
15 *Gradus Metaphyſici* vocatur quodvis prædicatum in arbore prædicamentali repertibile, adeoque, quia omnia iſta prædicata de individuo prædicantur in recto, clarum eſt, quod gradus Metaphyſici omnes inter ſe identificentur, ex hoc ipſo autem conſequitur, quod abſtracta, qualia ſunt animalitas, rationalitas, corporeitas non ſint propriè loquendo gradus Metaphyſici, cùmque corporeitas non ſit rationalitas, licèt corporeum ſit rationale, & viceſſim. Interim tamen vocantur iſta abſtracta ob uſum hominum gradus Metaphyſici, ita tamen, ut ſemper referantur ad eandem rem, nempe corporeitas ad corpus











Ad 4. d. ne opponat quis: [illegible] tempore [illegible] tempore [illegible] [illegible] [illegible]

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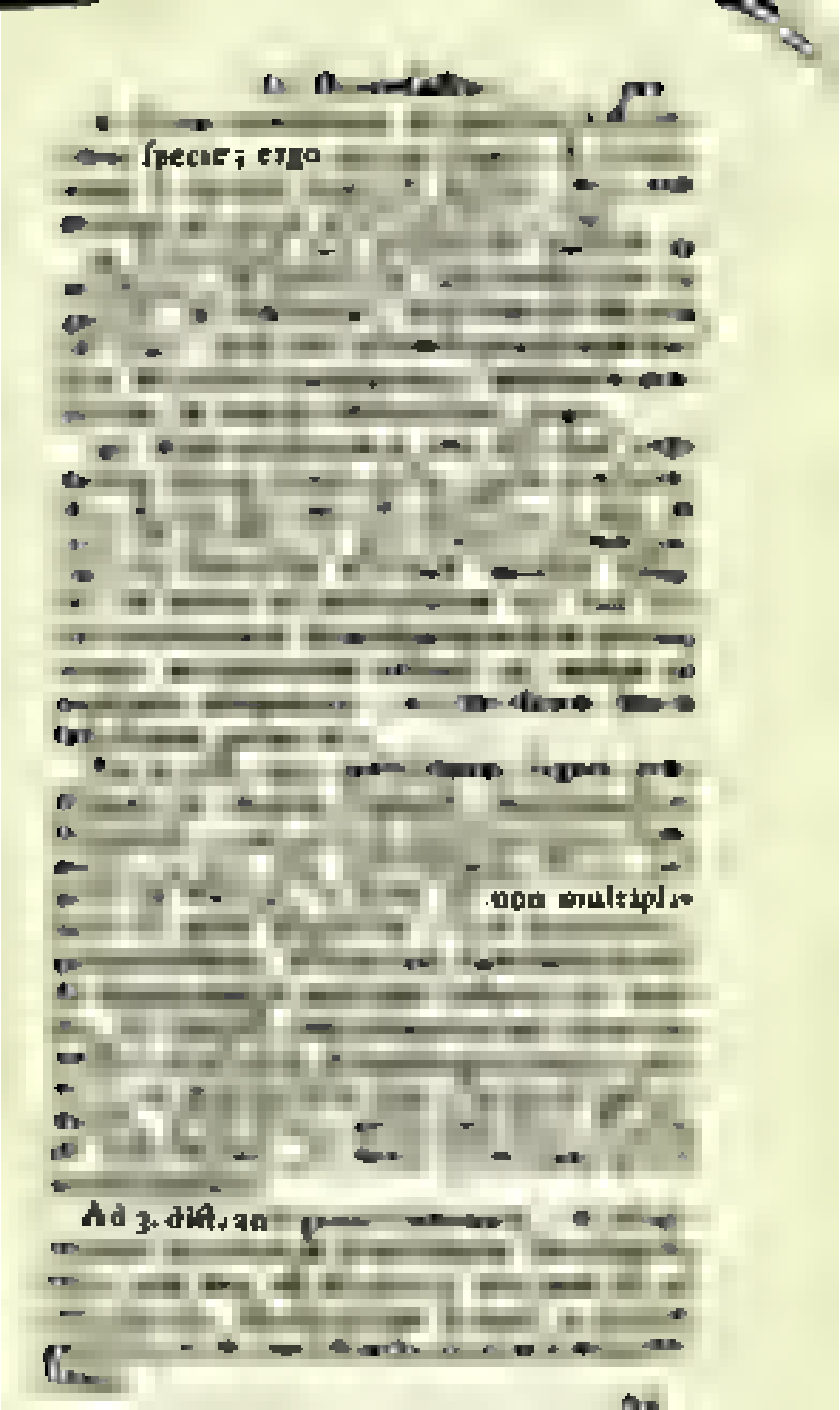
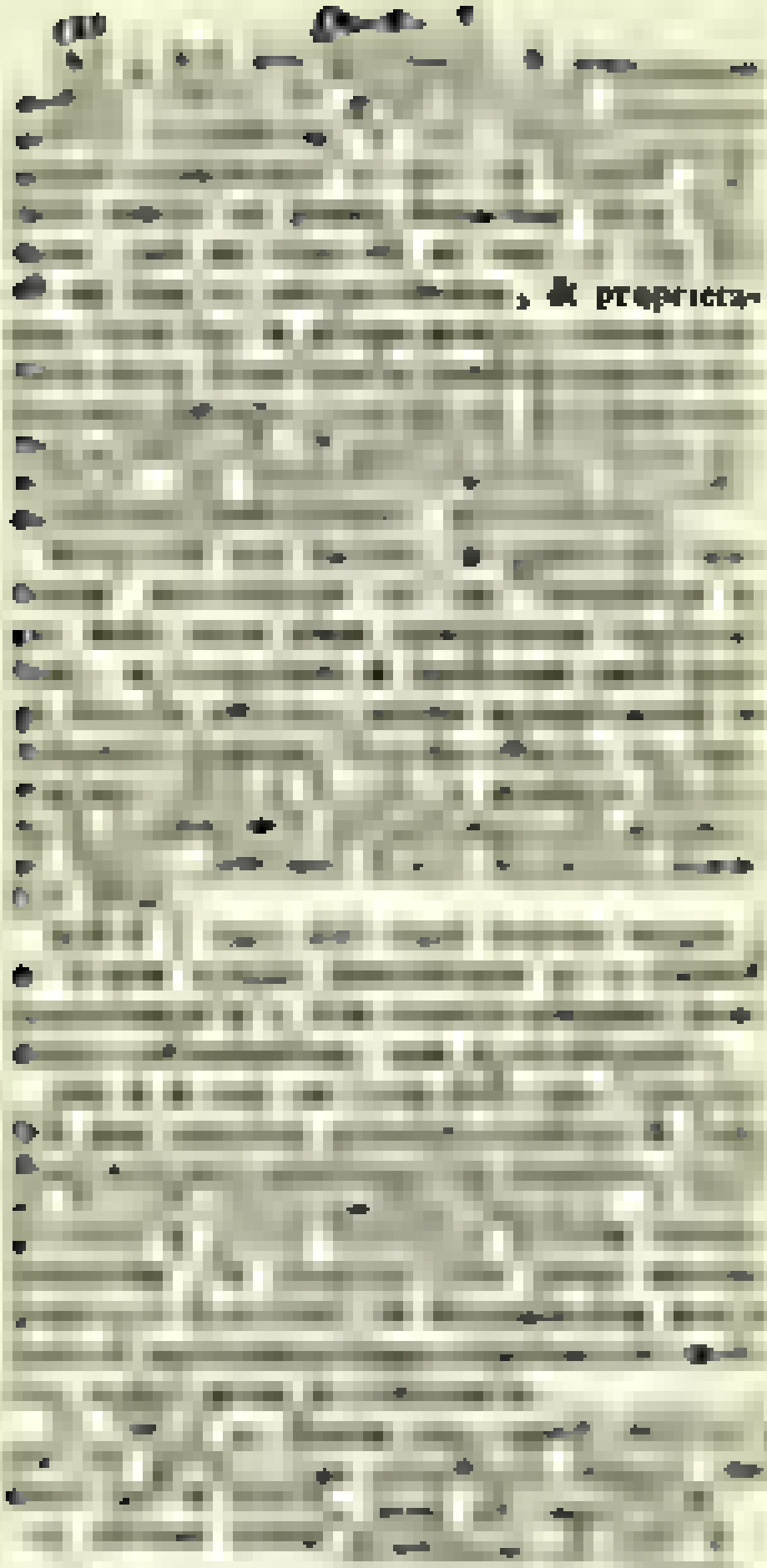




mero differentibus sicut species infima; ergo non differt ab illa specie.

3. Etiam accidens prædicatur in quid, ergo definitio generis convenit etiam accidenti. prob. ant. quando quæro quid sit albedo, respondetur, quòd sit aliquis color, sed color est accidens; ergo prædicatur accidens in quid.

4. Genus est aliquod totum, & species est aliqua pars generis, vel si hoc non vis, species est aliquod totum, genus est aliqua pars speciei: sed totum non prædicatur de parte, & pars non prædicatur de toto; ergo genus non prædicatur de specie! minor est evidens, quia v. g. tectum non est domus, & domus non est tectum. M. prob. genus dividitur in species, ergo genus est totum: vel species definitur per genus, & differentiam; ergo genus est pars speciei.

32. *Resp. ad* 1. d. ant. genus non potest definiri nisi per genus aliquod superius. c. ant. per genus cum definito idem n. ant.

Ad 2. c. ant. n. c. quia species est id, quod tantùm prædicatur de solo numero differentibus, genus verò est id, quod prædicatur etiam de specie differentibus.

Ad 3. d. ant. accidens prædicatur in quid entitativè accidentale c. ant. in quid entitativè essentiale n. ant. vel subdist. prædicatur in essentiale accidentis c. ant. essentiale subjecto accidentis. n. ant. quidditas simpliciter tantùm importat quidditatem essentialem & quidem subjecto accidentium.

Ad 4. d. M. genus est totum Physicum, aut pars Physica n. M. totum Metaphysicum c. M. quod pars Metaphysica possit prædicari de suo toto patet, quia prædicatur.

33. *Objic.* 5. Contrà definitionem speciei. 1. Species non exprimit individuationem; ergo non prædicatur in quid completè. conf. pat. quia individuatio etiam est prædicatum essen-

BIBLIOTECA D. F. MONTEFUSCO (Av)

QUESTION II

Whether the Father begets the Son by the Intellect?

I. It seems that the Father begets the Son by the Intellect. For the Father begets the Son by the Word. But the Word is conceived by the Intellect. Therefore the Father begets the Son by the Intellect.

II. Moreover, the Father begets the Son by the Image. But the Image is in the Intellect. Therefore the Father begets the Son by the Intellect.

III. Moreover, the Father begets the Son by the Knowledge of Himself. But Knowledge is in the Intellect. Therefore the Father begets the Son by the Intellect.

On the contrary, the Father begets the Son by the Will. For the Father loves Himself and all things. But love is in the Will. Therefore the Father begets the Son by the Will.

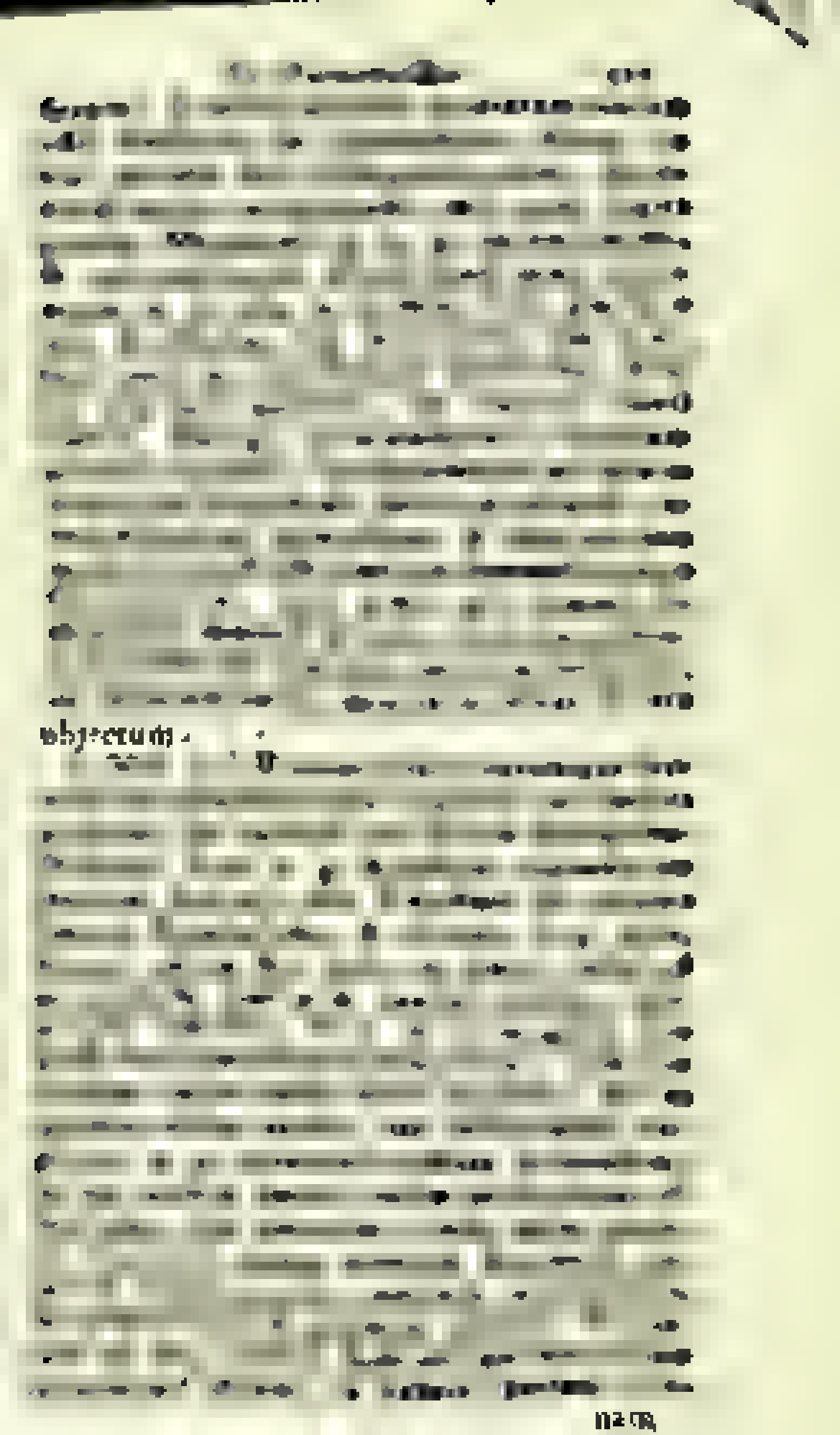
I answer that, The Father begets the Son by the Intellect and by the Will. For the Father begets the Son by the Word, and the Word is conceived by the Intellect. But the Father begets the Son by the Image, and the Image is in the Intellect. But the Father begets the Son by the Knowledge of Himself, and Knowledge is in the Intellect. But the Father begets the Son by the Will. For the Father loves Himself and all things. But love is in the Will. Therefore the Father begets the Son by the Intellect and by the Will.

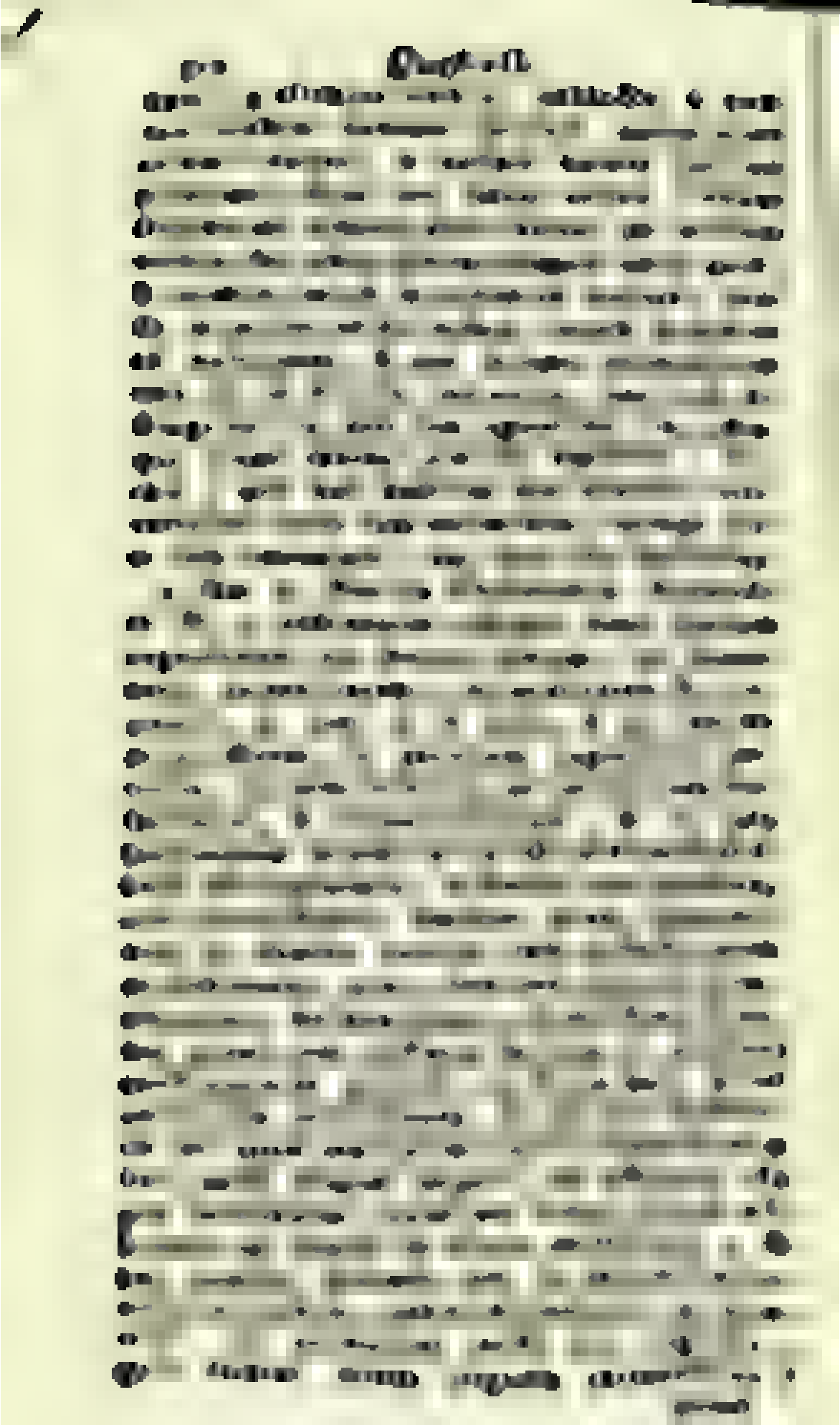
I. To the first objection I say that the Word is conceived by the Intellect. But the Word is conceived by the Intellect. Therefore the Father begets the Son by the Intellect.

II. To the second objection I say that the Image is in the Intellect. But the Image is in the Intellect. Therefore the Father begets the Son by the Intellect.

III. To the third objection I say that Knowledge is in the Intellect. But Knowledge is in the Intellect. Therefore the Father begets the Son by the Intellect.

à nationalisme.





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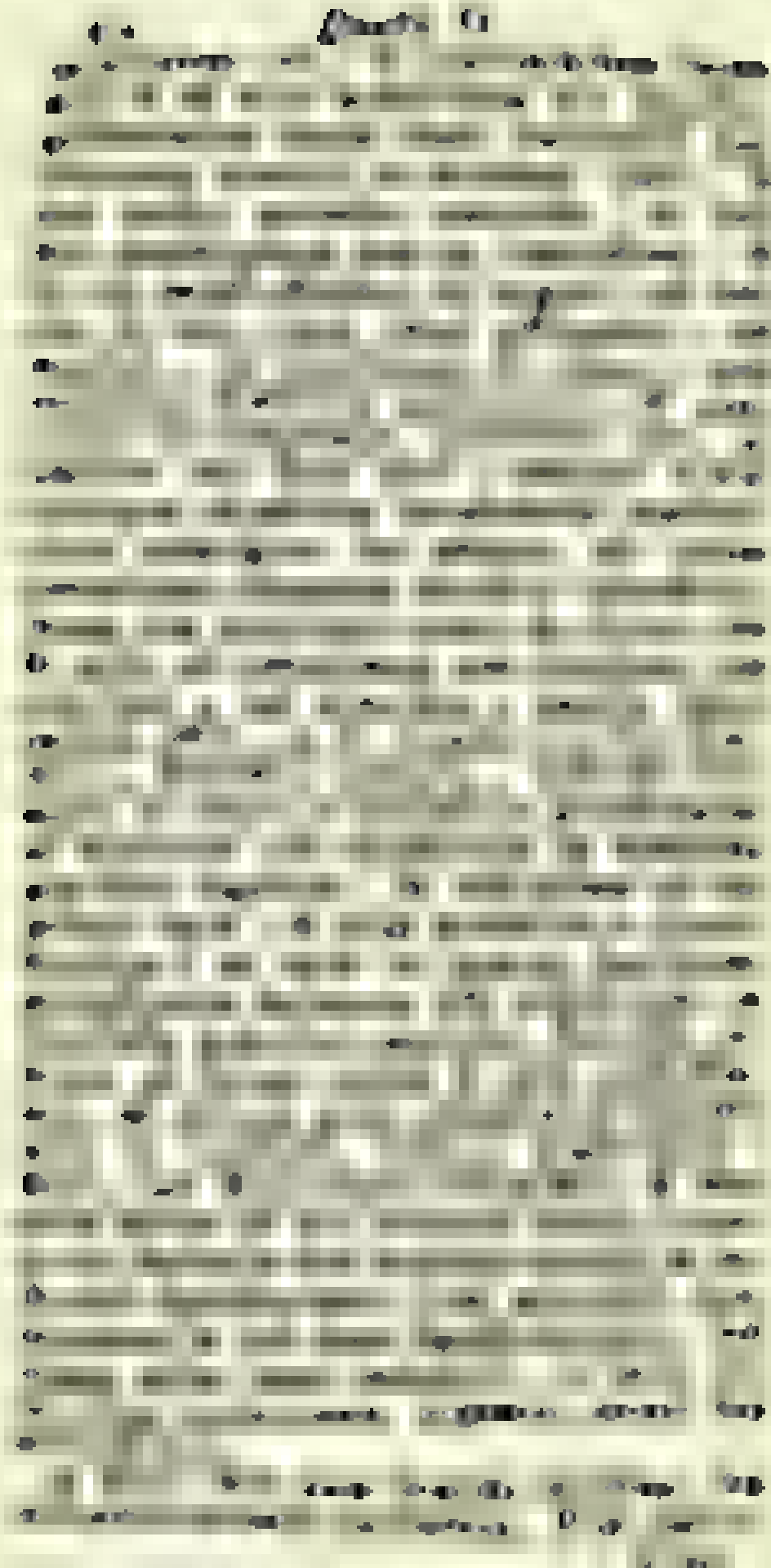
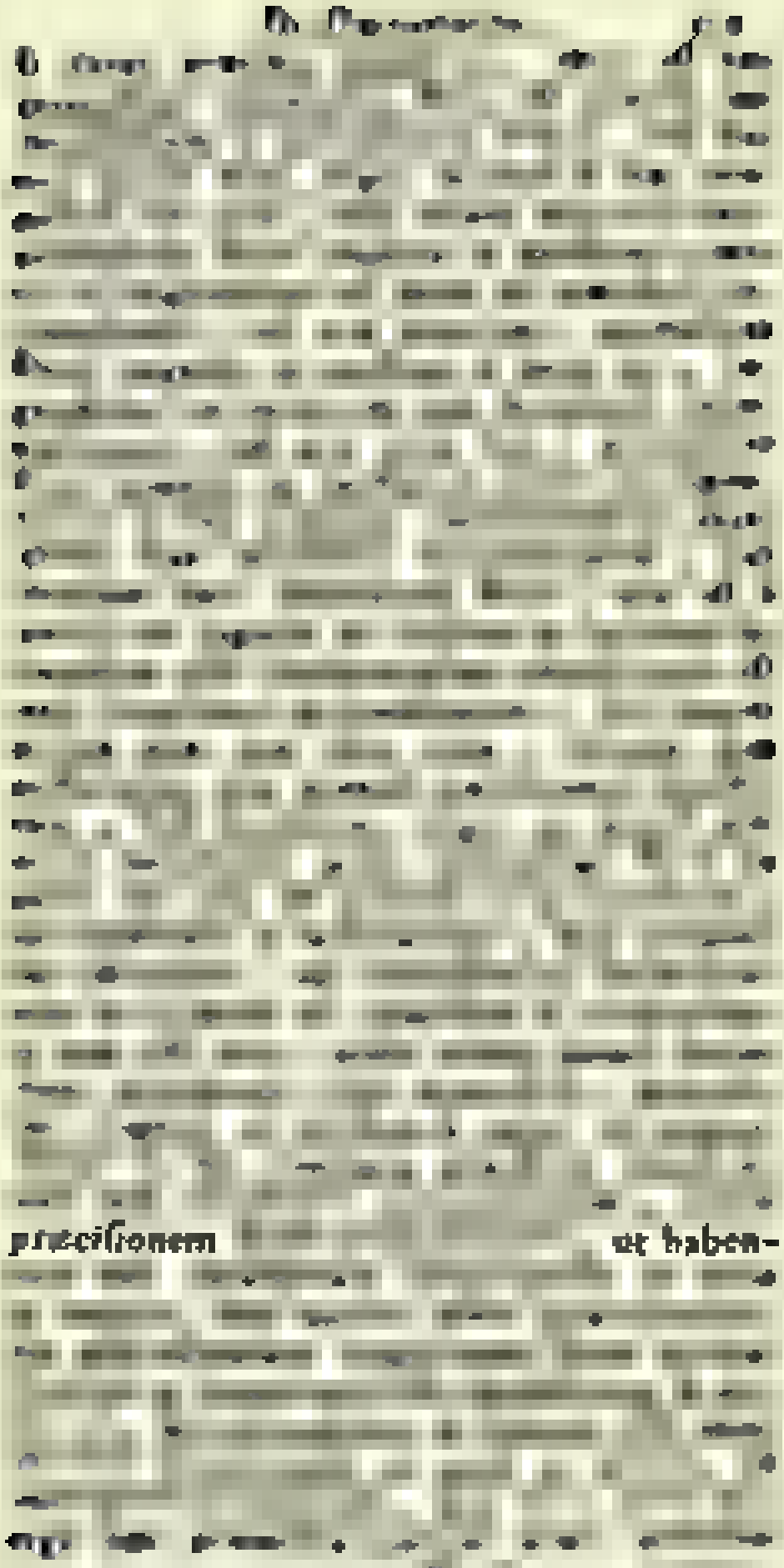
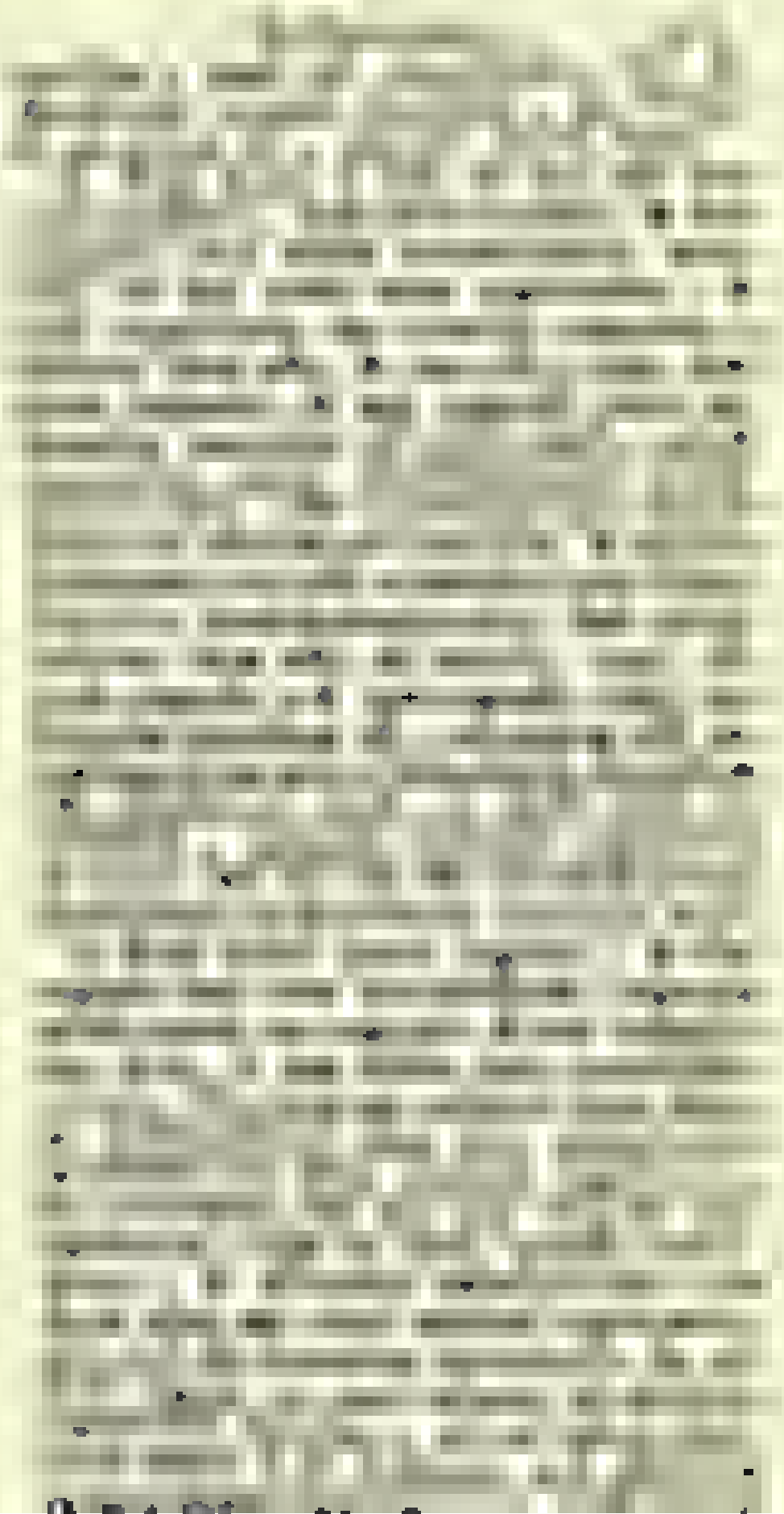
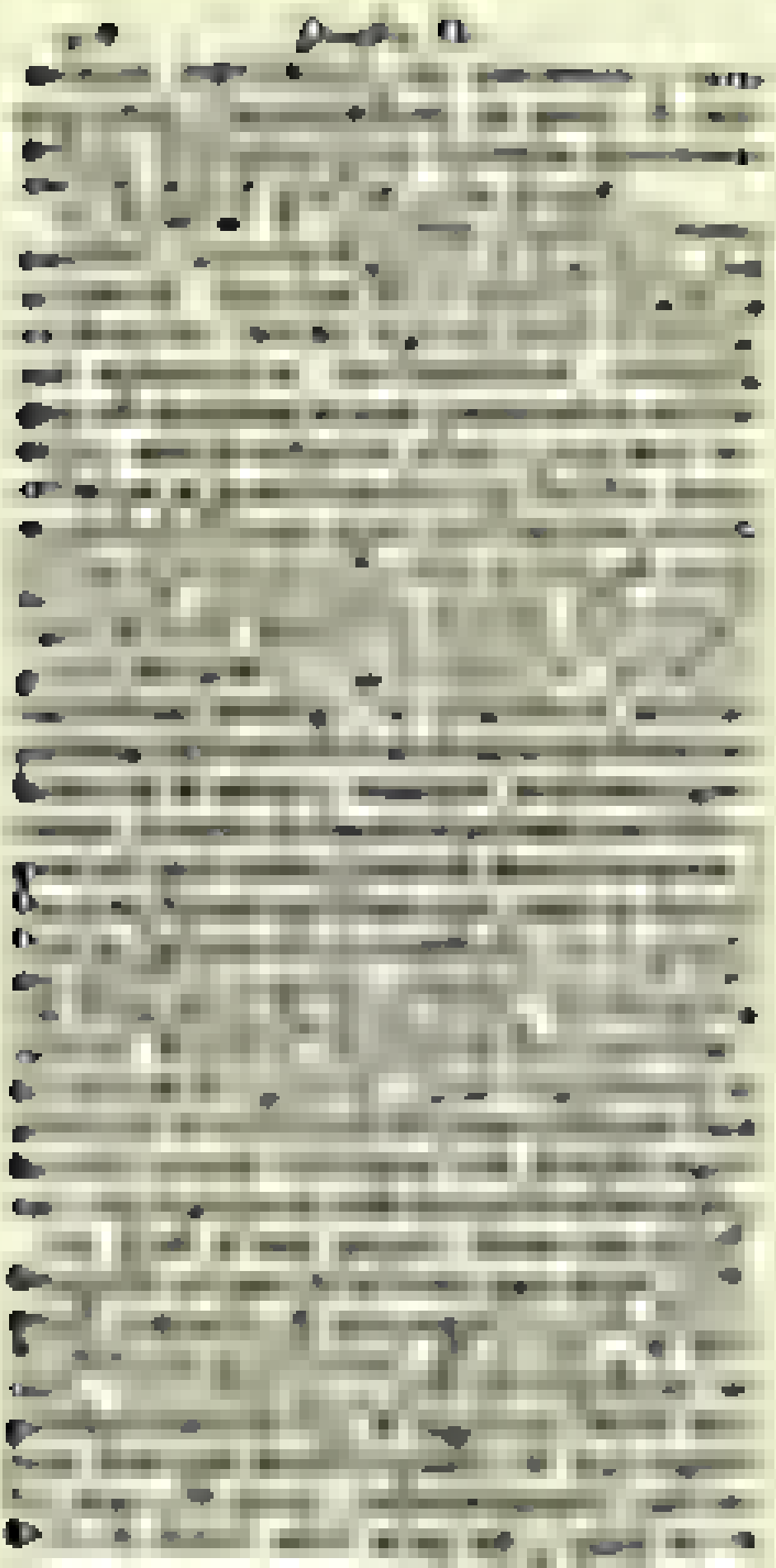
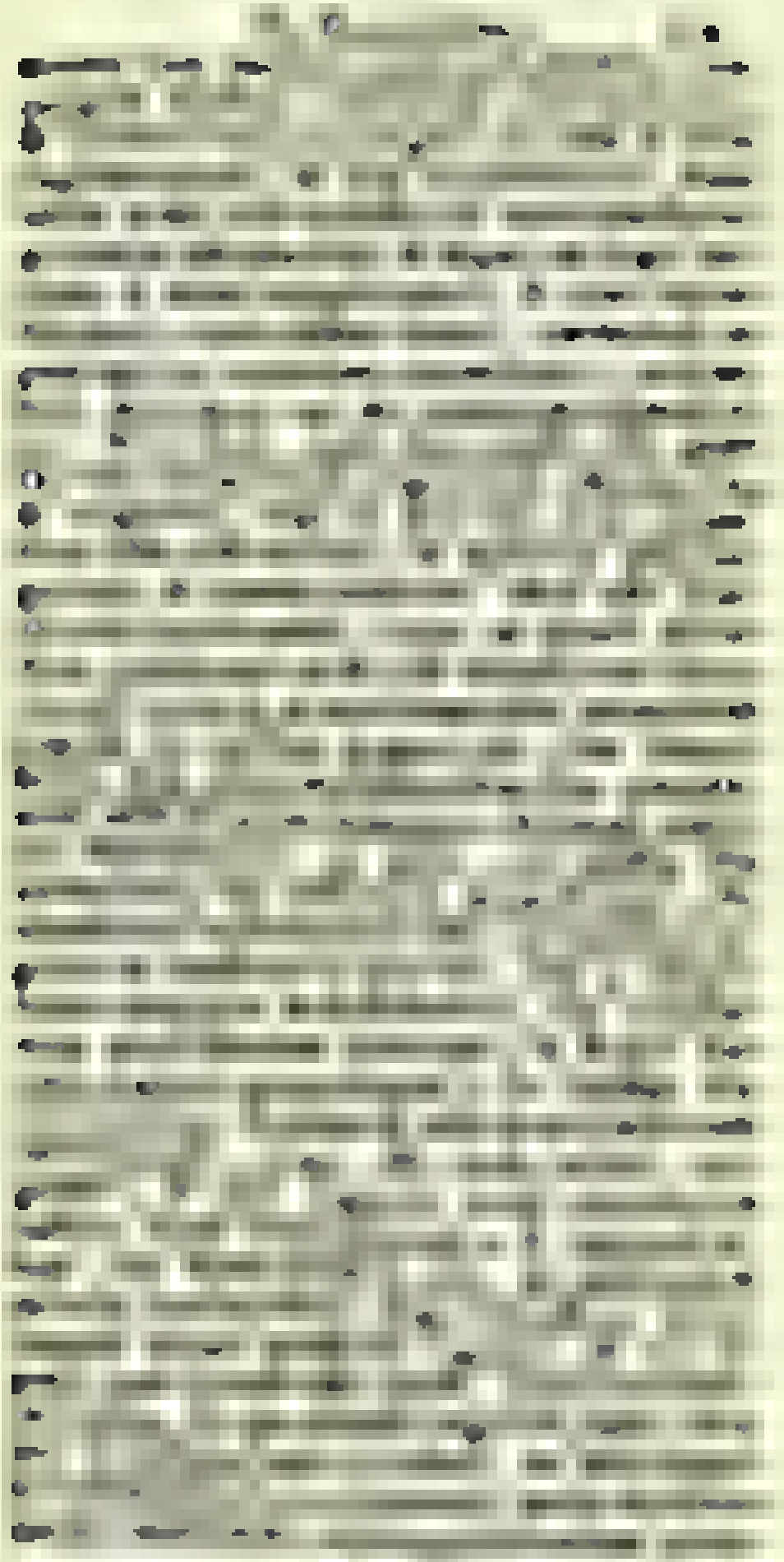








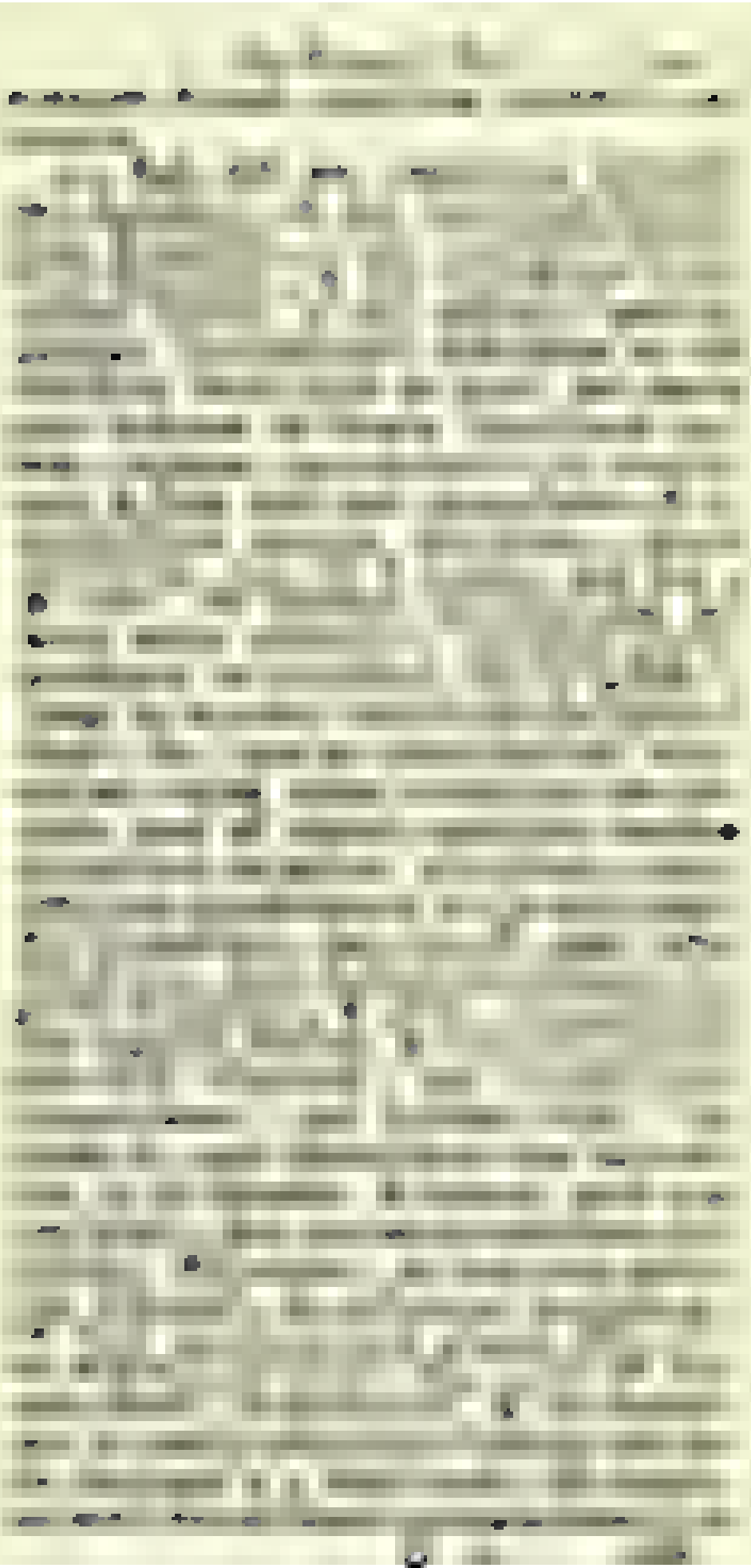


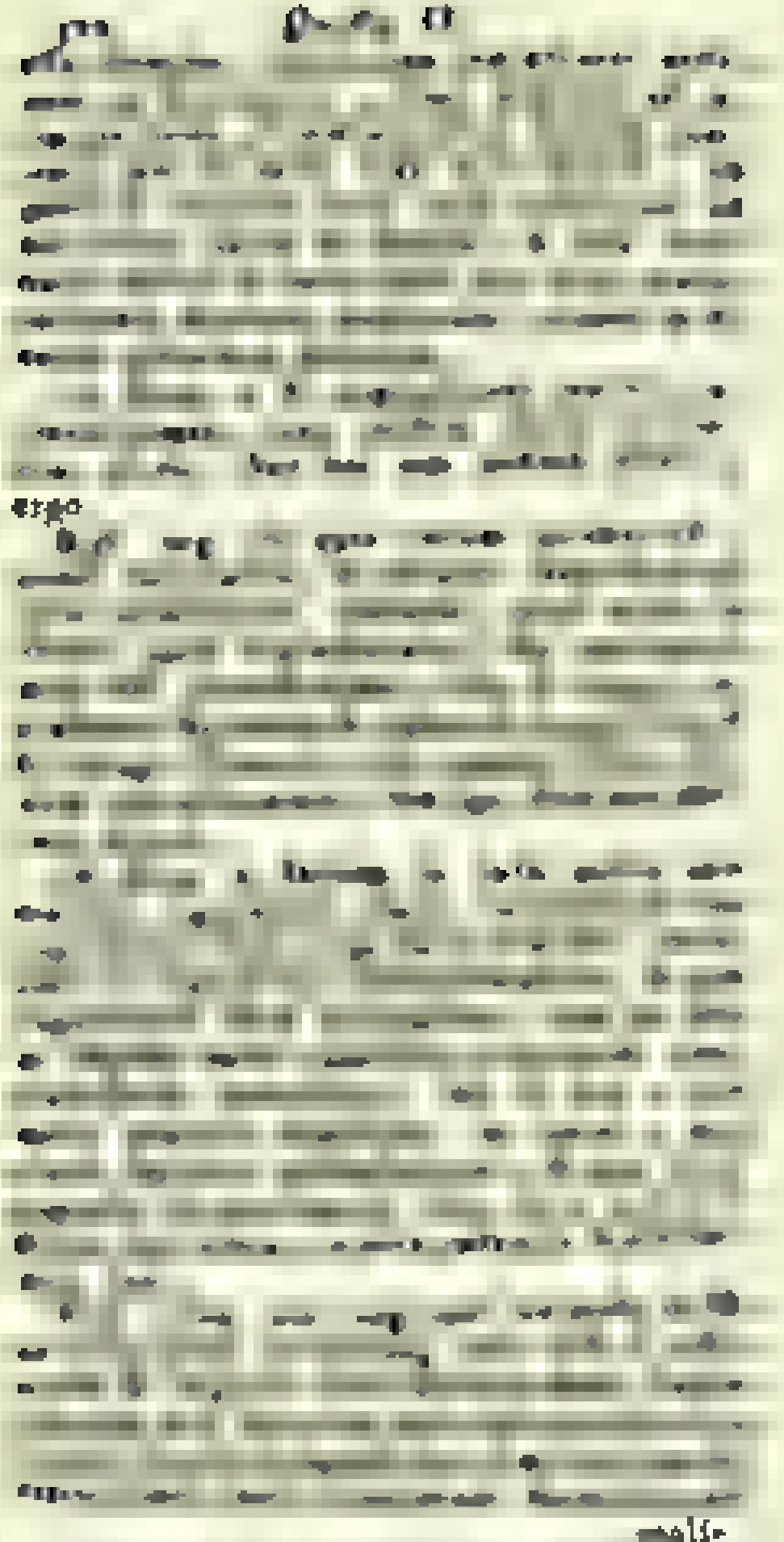
quam absurd cognoscat probabilem M. secundo si esset aliqua esse objecti cum subjectivum hoc probabiliter cognoscat, & non cognoscat, cum esset hoc contra naturam, quia est in se, seu denum natura accepta & formal cognoscat si non abstrahens à tali statu reali, seu essentialiter reale subsistens cognoscat abstrahens à suo reali. sed hoc non potest dici, ergo. ne prob. à secundate tali esse objectum intrinsecum, cum ea ipsa aliquam esse objectivum subsistentiam est tantum essentialem abstrahit à statu reali per conceptum objectivum, seu essentialem ut abstracta, non ut reali, & ens ens non est objectum considerationis, adequate praecise sumptum ratio super essentialem, ut est in conceptu objectivo, & ens prout est ens formalis.

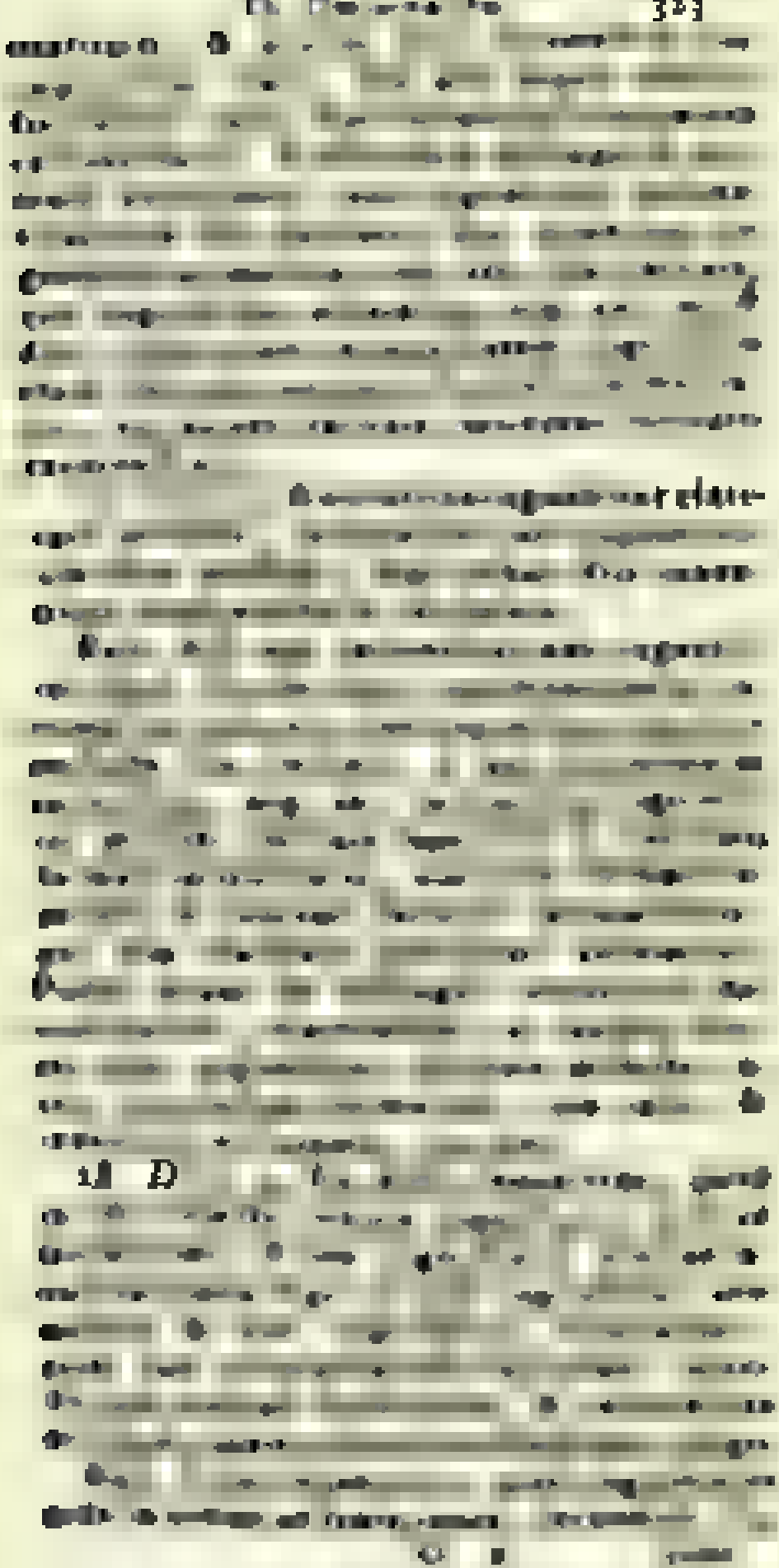
12. *Prob. Consequens.* Non datur mentis distinctionis, ergo non datur distinctio. cons. pat. quia hoc presupponit per absurdum, & pro tanto contrarium non cognoscitur non ut ens, cum ipsum in abstracto non distinctio, non datur talis cognitione.

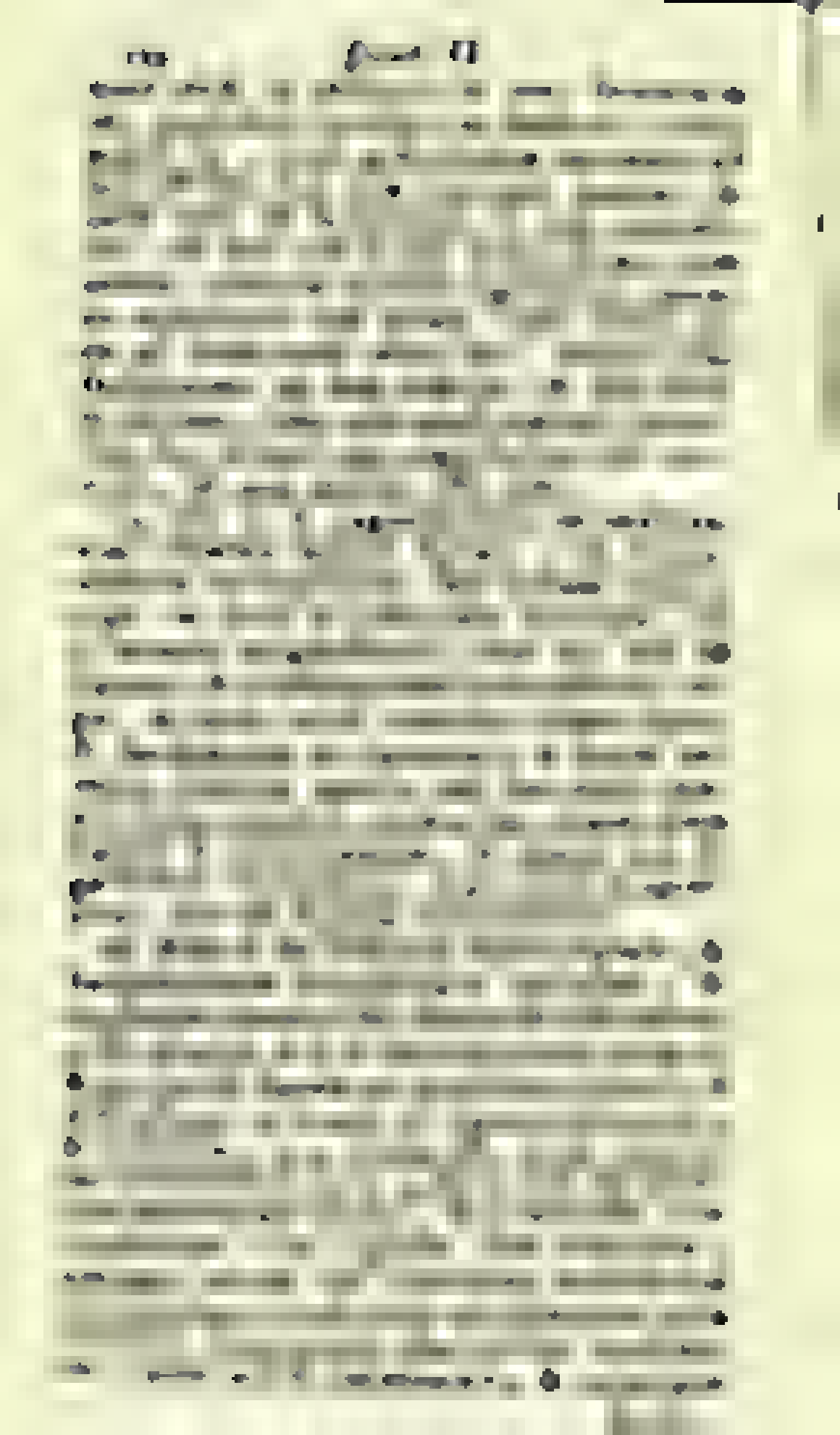
Solvuntur Objectiones.

13. Ob. 1. quando videor à longè aliquid se movere, putamus esse hominem, quem tamen non cognoscimus esse hominem, non cognoscimus animalitas, & non cognoscimus rationalitas, ergo datur praecisa objectivitas. prob. quando à probe à cognoscimus non ens ens, cum tamen aliud movens esse ens simile sed hoc non sit ens, ergo prob. ma. si ens hoc movens esse rationale, non posset videre rationem de rationabile, sed hoc non potest, ergo. ma. pro. quia ex quatuor probabile habeo fundo

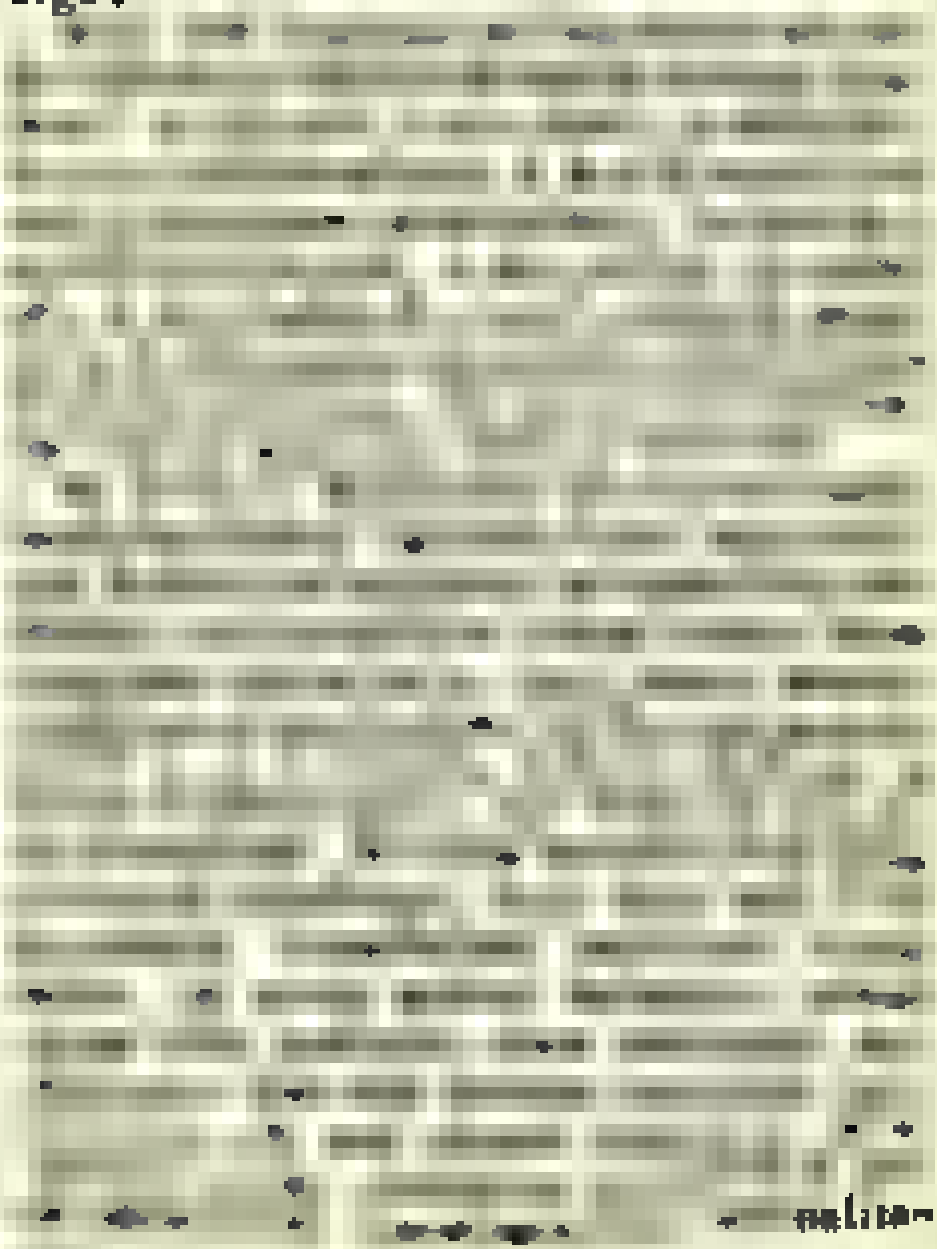


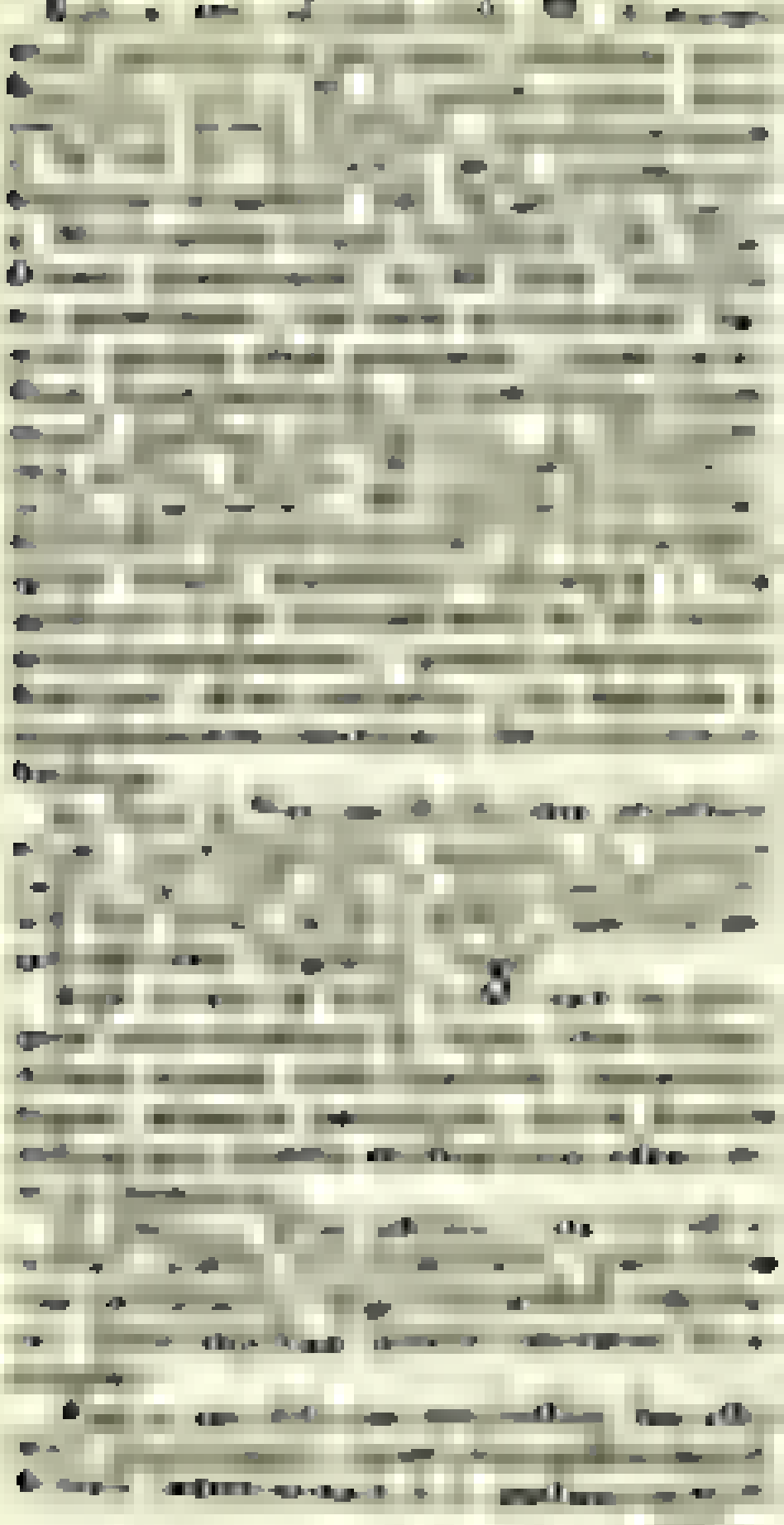


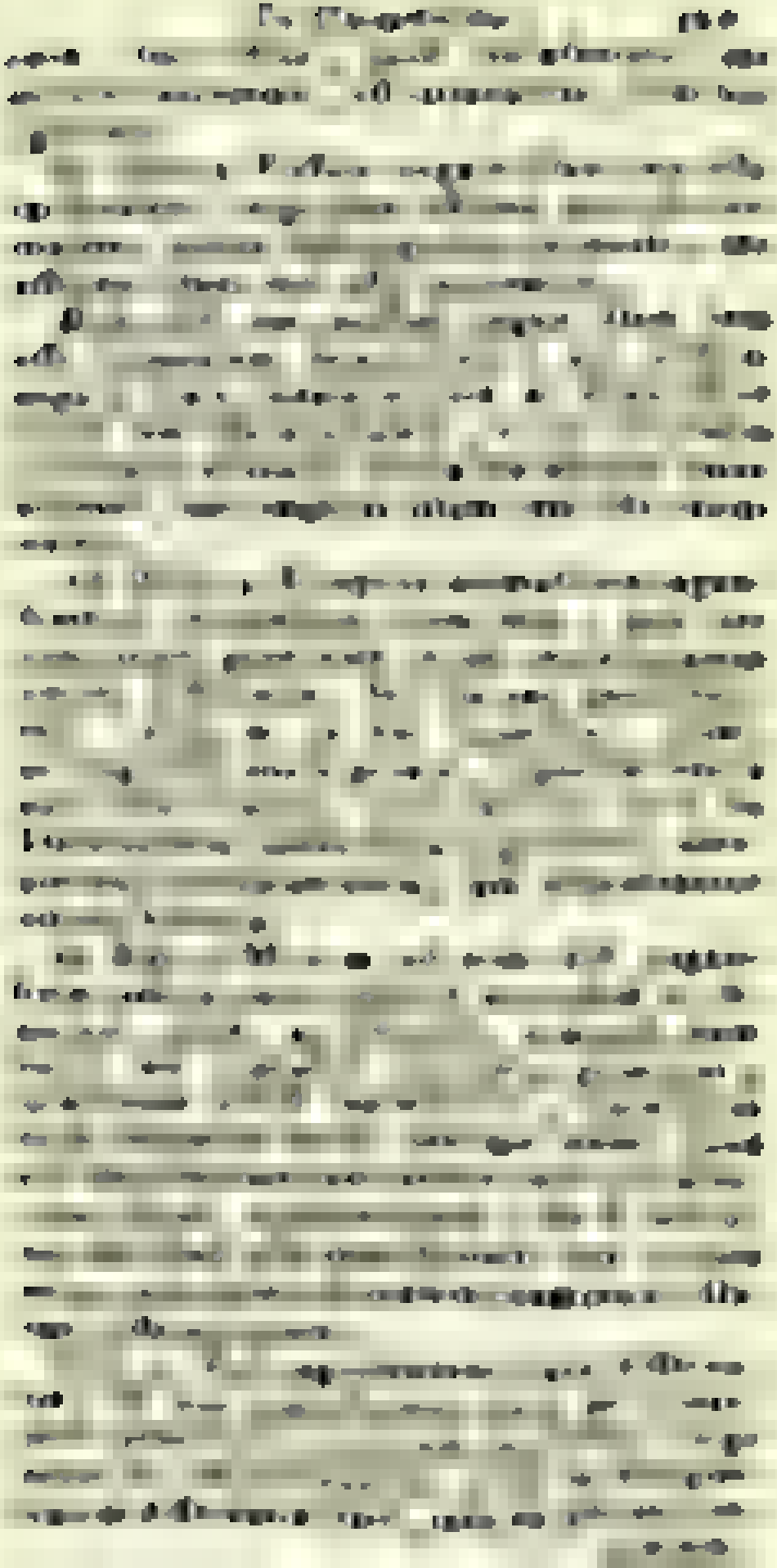




ergo.







vel Cerifco

s. Quæritur utrum beatitudo, in qua videbimus essentialem veritatem, consistat in Deo.

p. Videtur quod non. Beatitudo enim est bonum perfectum, ut dictum est. Sed bonum perfectum non consistit in Deo, sed in anima, quæ est subjectum beatitudinis. Ergo beatitudo non consistit in Deo.

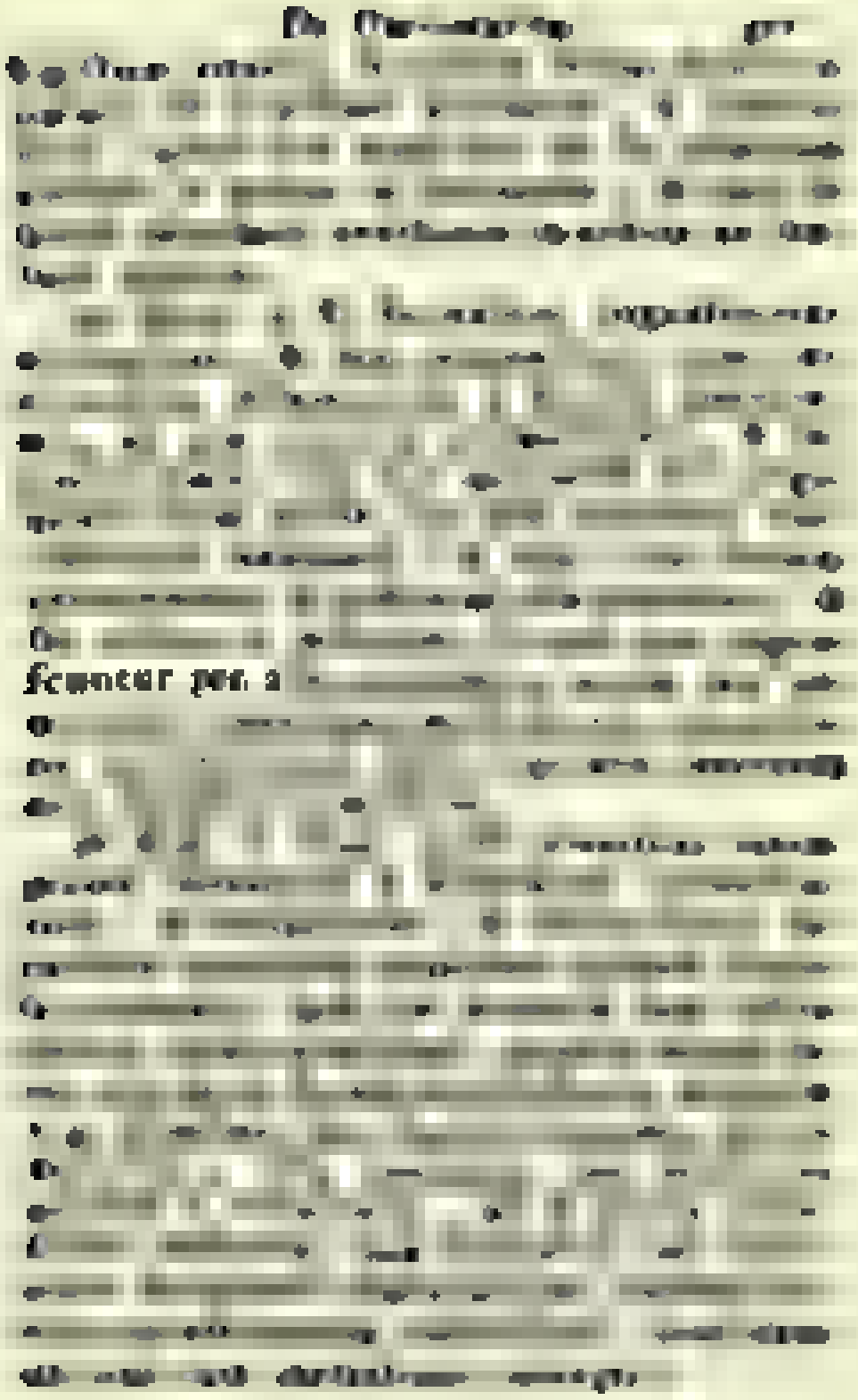
a. Præterea, beatitudo est bonum proprium hominis. Sed Deus non est bonum proprium hominis, sed commune omnibus.

[illegible] Sed contra est quod dicitur Matth. XXV, [illegible] Intra in gaudium domini tui. Gaudium autem beatitudinis est. Ergo beatitudo consistit in Deo.

[illegible] Respondeo dicendum quod [illegible] beatitudo hominis potest dupliciter considerari, uno modo, quantum ad ipsam rationem beatitudinis, alio modo, quantum ad subjectum beatitudinis. Si igitur loquamur de beatitudine hominis quantum ad rationem beatitudinis, sic impossibile est quod beatitudo consistat in aliquo creato. Quia ratio beatitudinis est quod homo attingat ultimum finem, per quem intelligitur omnis causa finis, a qua habet bonum quodcumque desiderabile. Unde cum nullum creatum sit causa omnium, sed solus Deus, impossibile est quod beatitudo hominis consistat in aliquo creato, sed in solo Deo.

Si vero loquamur de beatitudine hominis quantum ad subjectum beatitudinis, sic beatitudo hominis consistit in aliquo creato, scilicet in humanitate Christi, secundum quam Christus est subjectum beatitudinis, et in aliquo participato a creatura, scilicet in gratia et gloria, secundum quam omnes beati dicuntur beatitudinem habere.

Ad primum ergo dicendum quod [illegible] beatitudo [illegible] consistit in operatione intellectus [illegible] operatio autem intellectus [illegible] ut videtur, [illegible] ut [illegible] ipsa operatio, [illegible] ut [illegible] ipsa operatio [illegible] ut [illegible] ipsa operatio [illegible] ut [illegible] ipsa operatio



2 Distinctio

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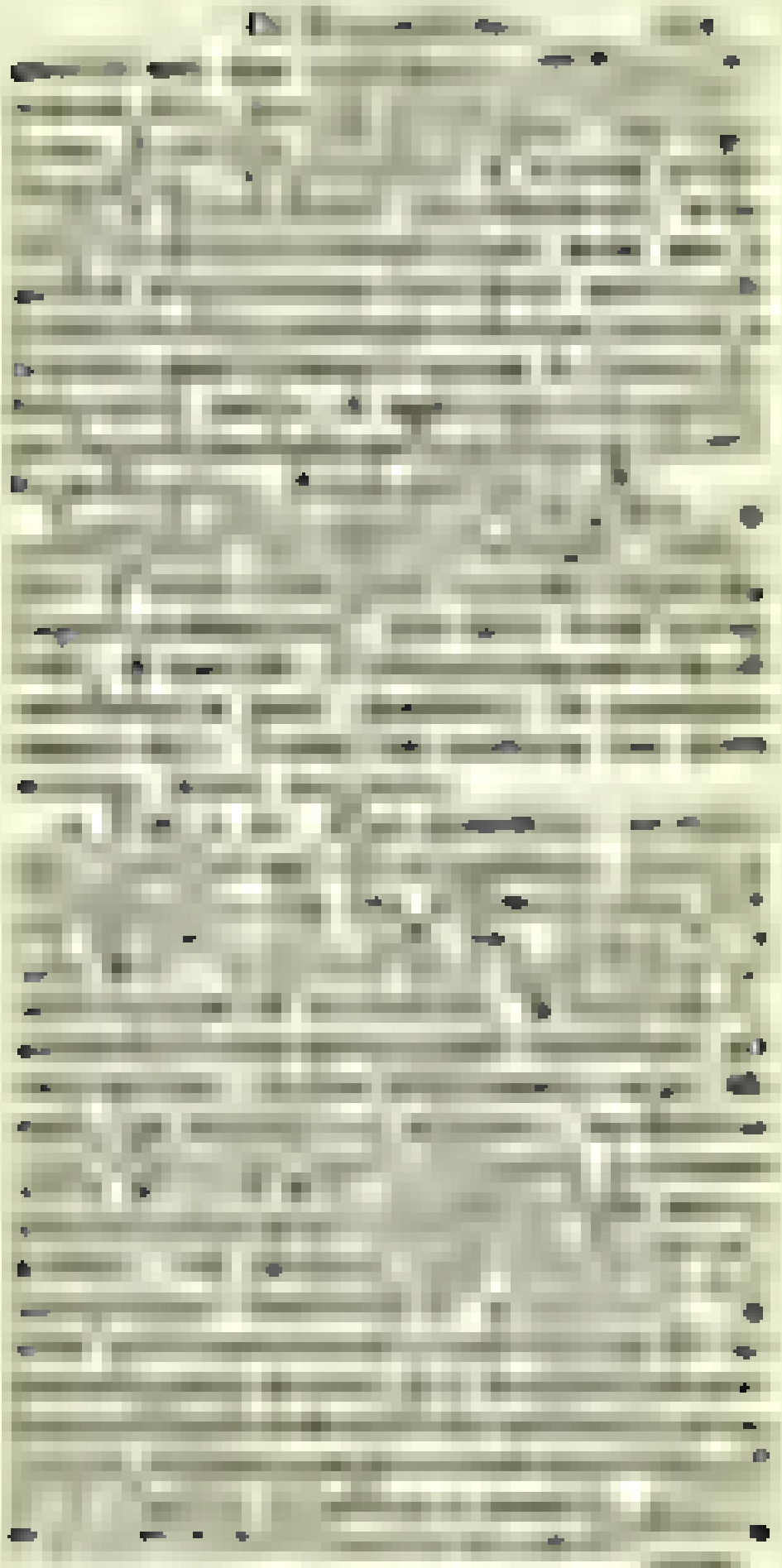
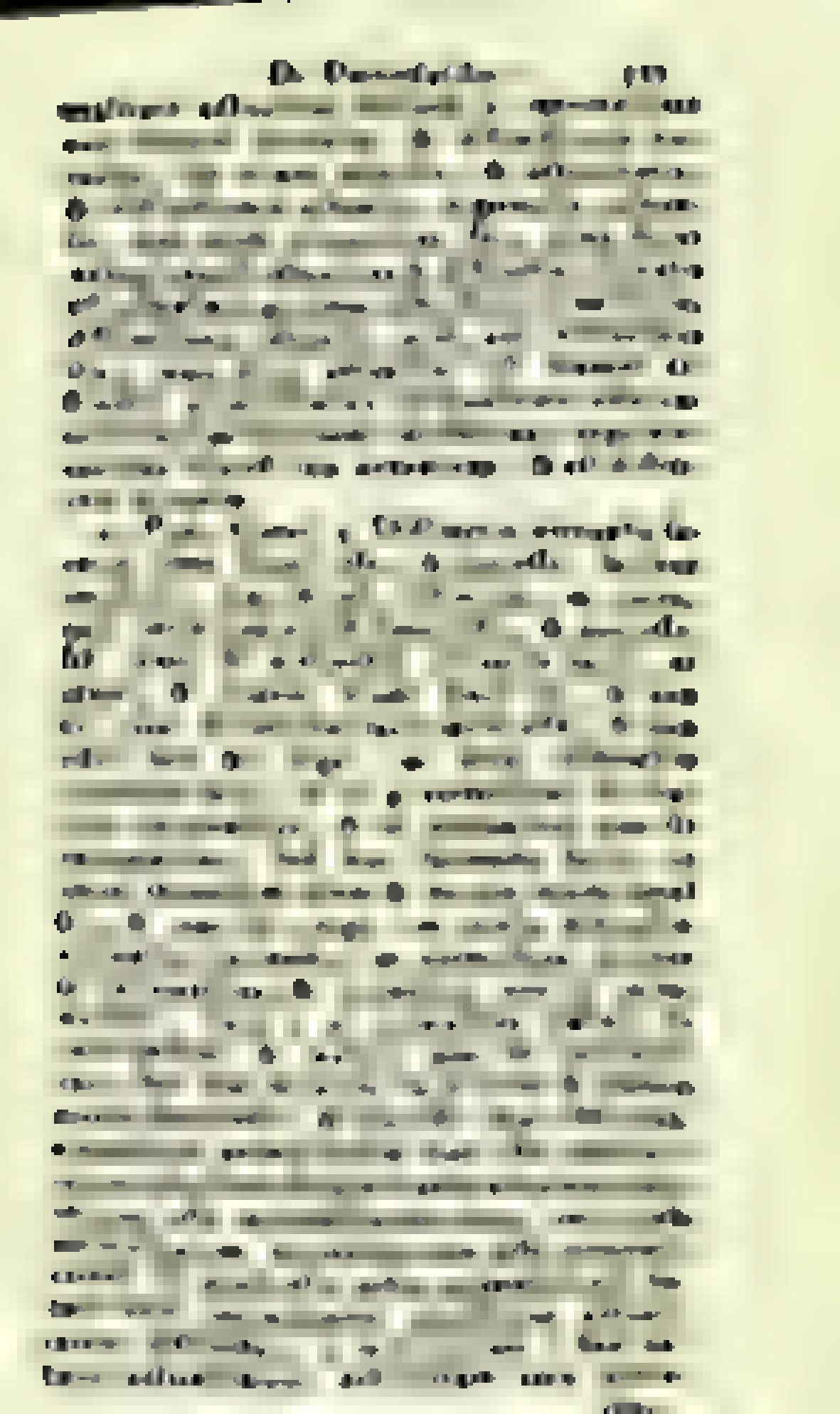
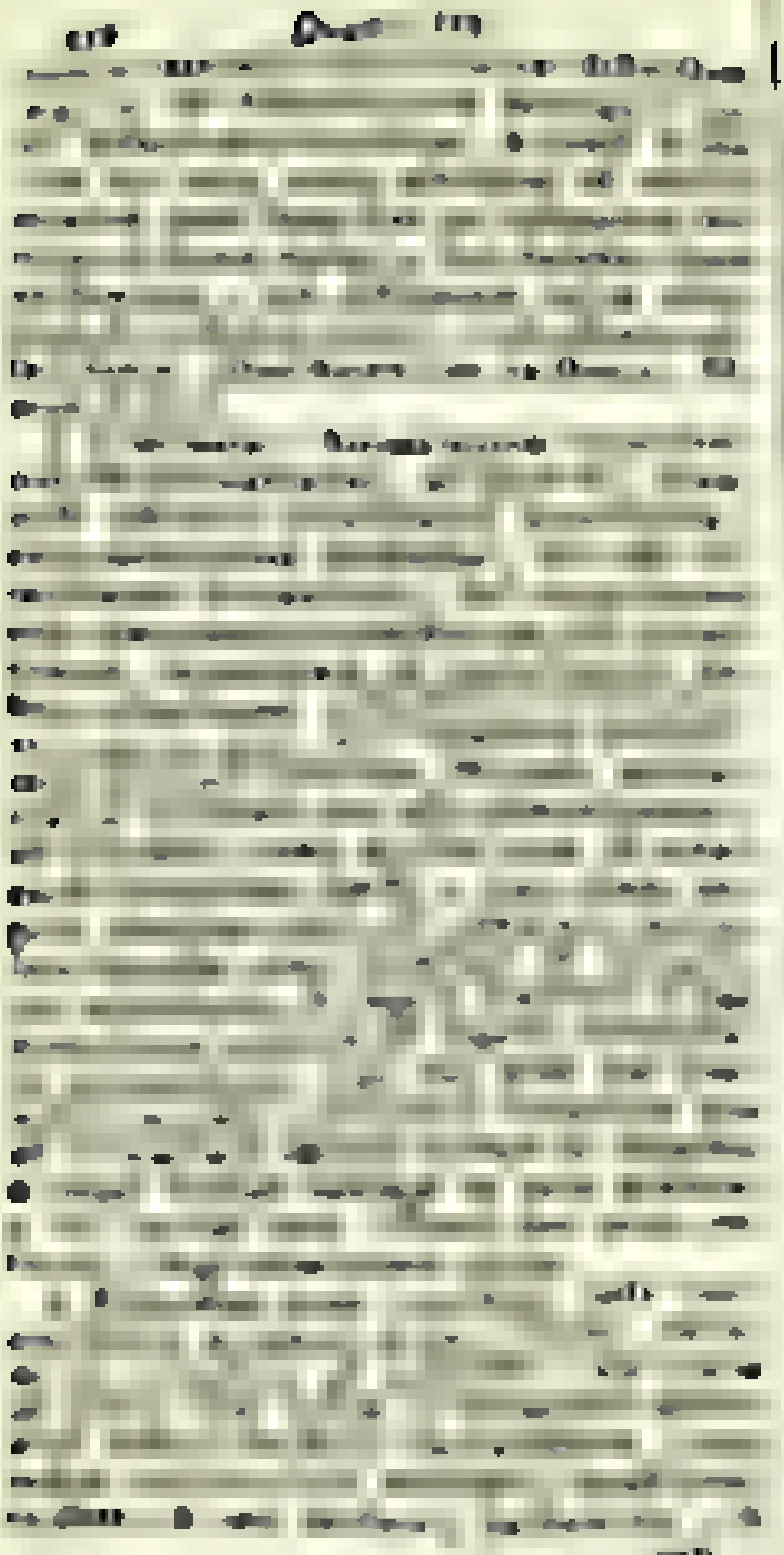




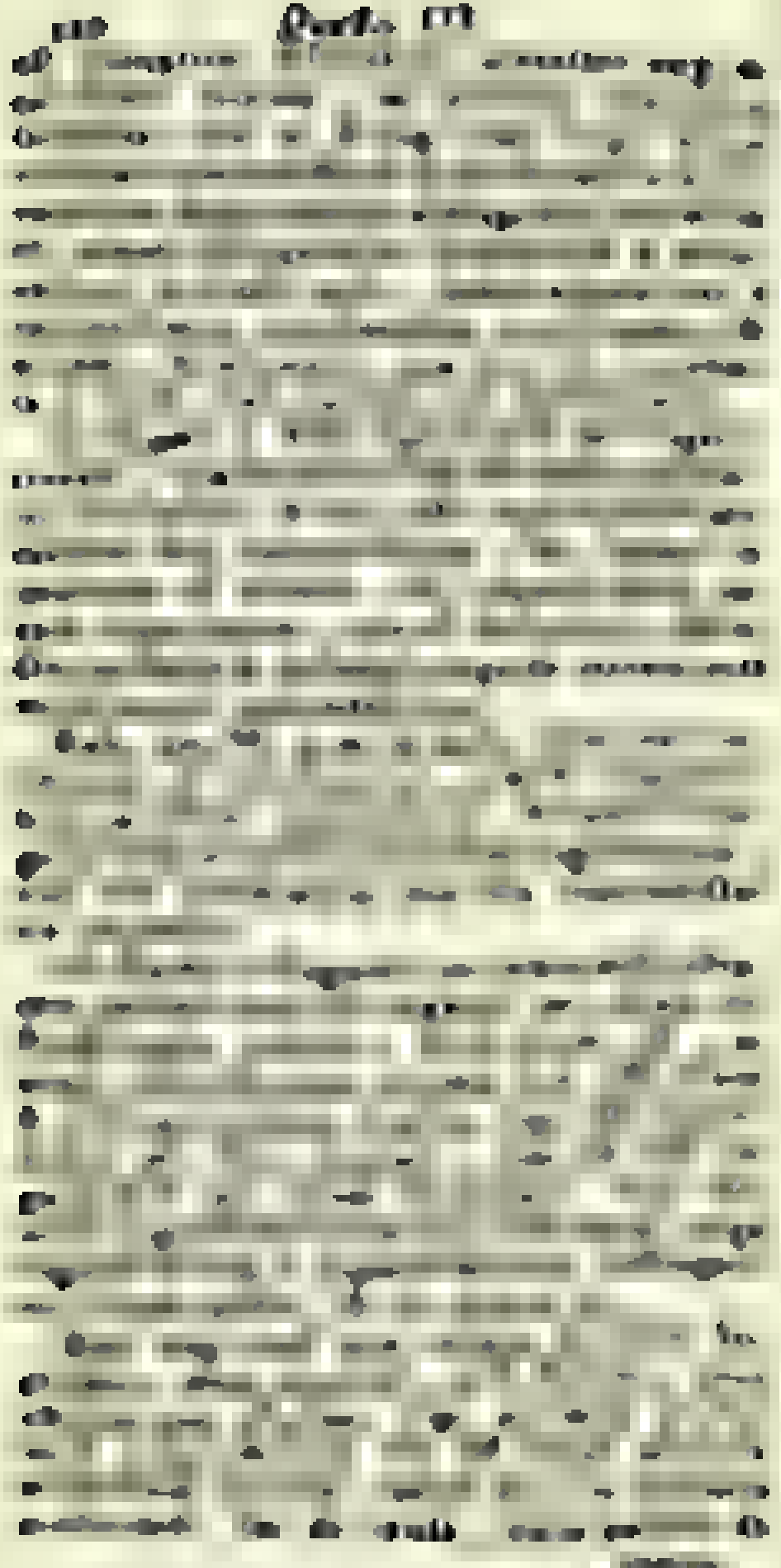


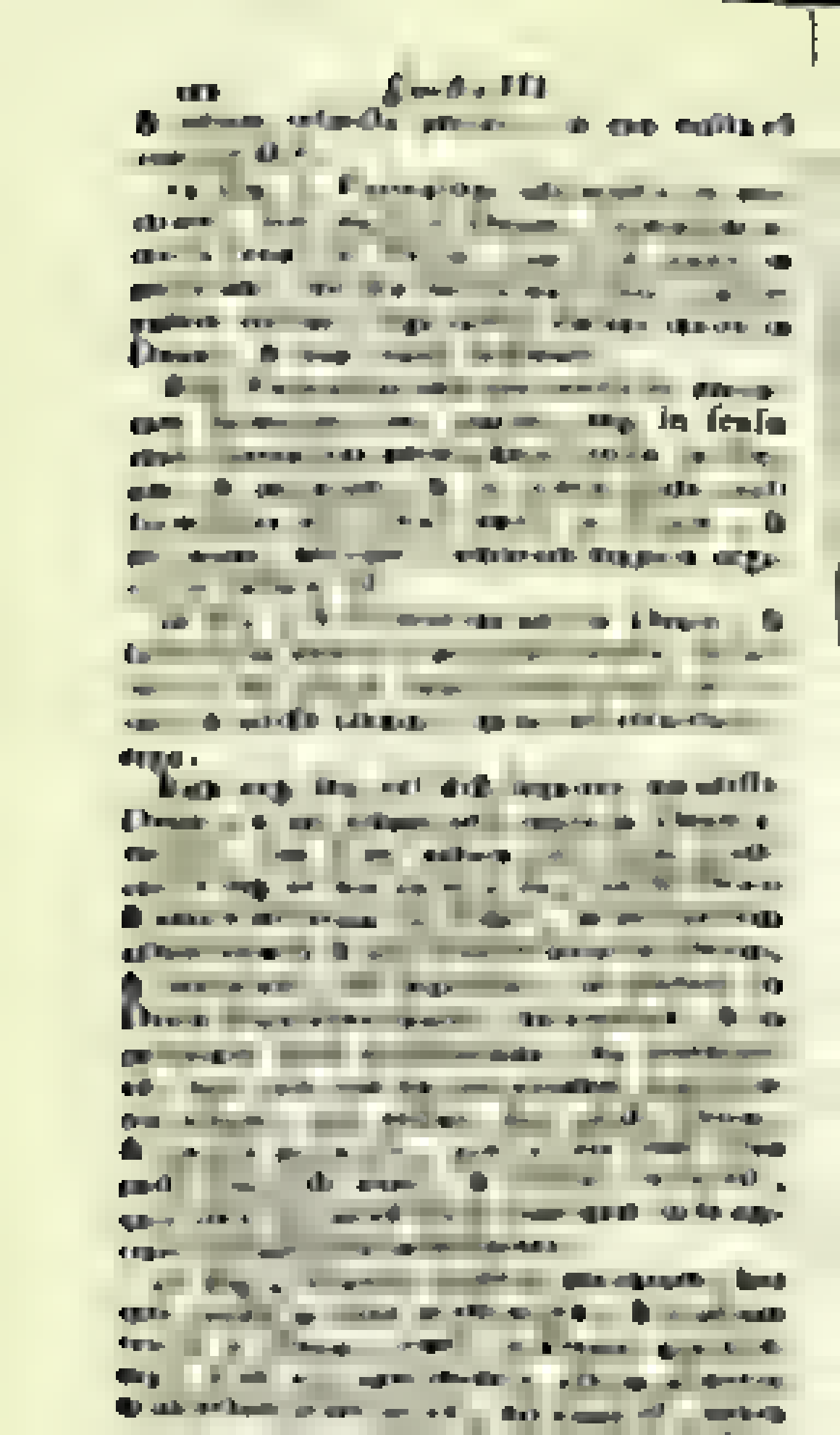
to Responden. quod, cum pœna sit [illegible] de ea ex lege esse consequentiam [illegible], de peccatoribus, quod [illegible] [illegible] quæ dicuntur de ea ex ratione, sed potius [illegible], ergo ab [illegible].

Ego ait, quod aliquando [illegible], de hoc videbimus.

Sententia Quæstionis

Et dico 1. Voluntas in homine [illegible] [illegible] [illegible], quatenus a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]





[illegible]

[illegible]

[illegible]

QUÆSTIO IV.

De Deo uno. Utrum Deus sit.

Deus, quod non possit cogitari, non esse potest cogitatione admittere. Sed id ipsum, quod dicimus Deum, cogitari potest non esse. Ergo Deus non est.

Præterea. Si ad hoc, ut aliquid sit, vel cogitetur, necesse est, ut causa ejus vel cogitationis præcedat: non autem in infinitum procedit causarum series, sed ad primum aliquod principium omnium causarum pervenitur: ergo nihil sine causa esse vel cogitari potest. Sed Deus non habet causam, quia ipse est causa omnium: ergo Deus non est.

Sed contra est quod dicit Apostolus ad Hebræos: Credere oportet accedentem ad Deum quia est.

Respondeo dicendum, quod ad manifestationem hujus quæstionis oportet primo scire, quid significet hoc nomen Deus. Significat enim hoc nomen Deus id quo nihil majus cogitari potest. Sed hoc ipsum quod dicitur, non est, vel esse non potest, duplex est. Quia quædam sunt, quæ in se considerata, non habent esse, sed habent esse in alio, sicut accidentia. Quædam vero sunt, quæ in se considerata, habent esse, sed non habent esse in alio, sicut substantia. Et hæc est ratio, quare Deus non est, quia non est in alio, sed in se, et per se. Sed hoc ipsum quod dicitur, non est, vel esse non potest, duplex est. Quia quædam sunt, quæ in se considerata, non habent esse, sed habent esse in alio, sicut accidentia. Quædam vero sunt, quæ in se considerata, habent esse, sed non habent esse in alio, sicut substantia. Et hæc est ratio, quare Deus non est, quia non est in alio, sed in se, et per se.

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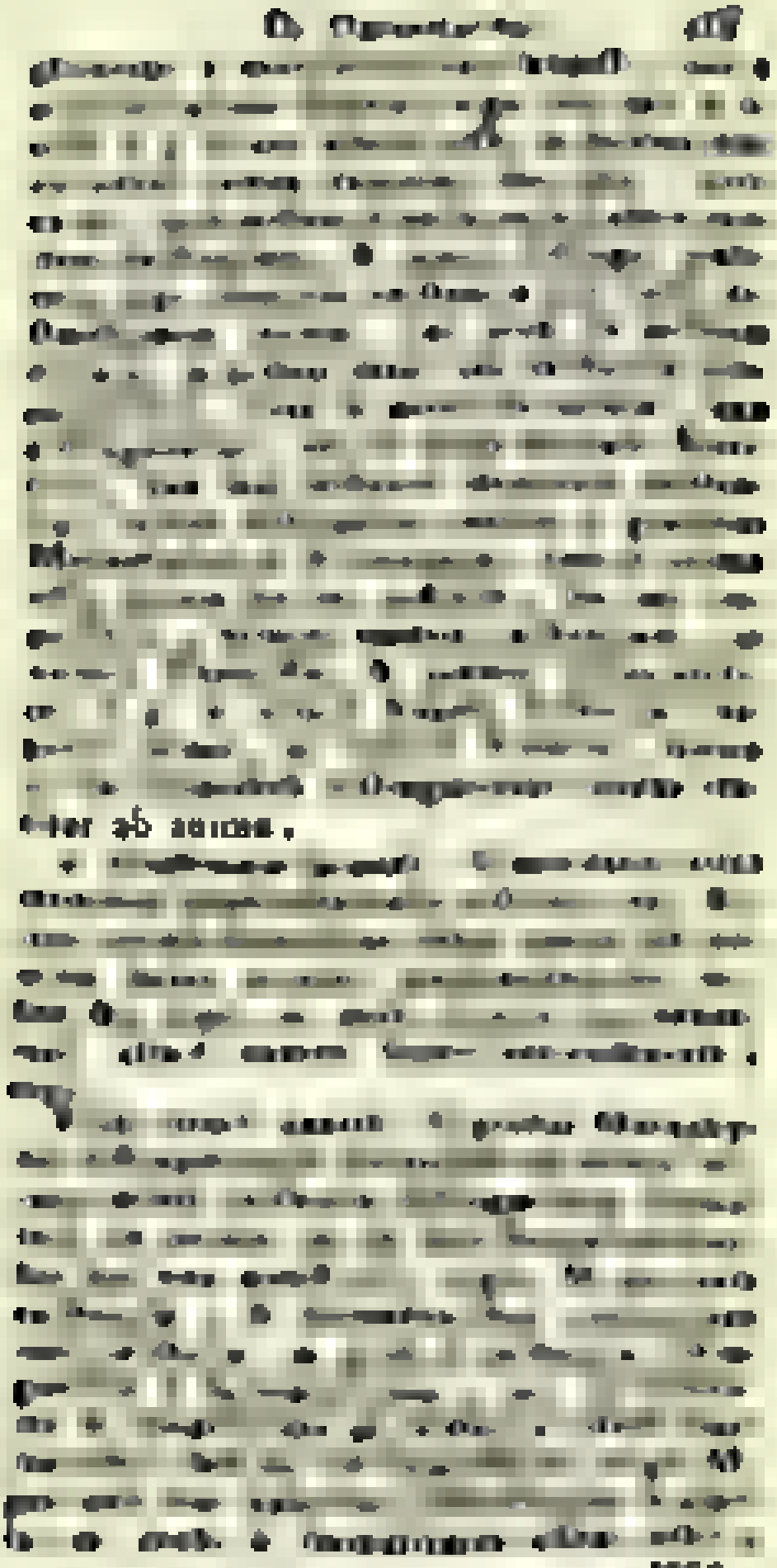

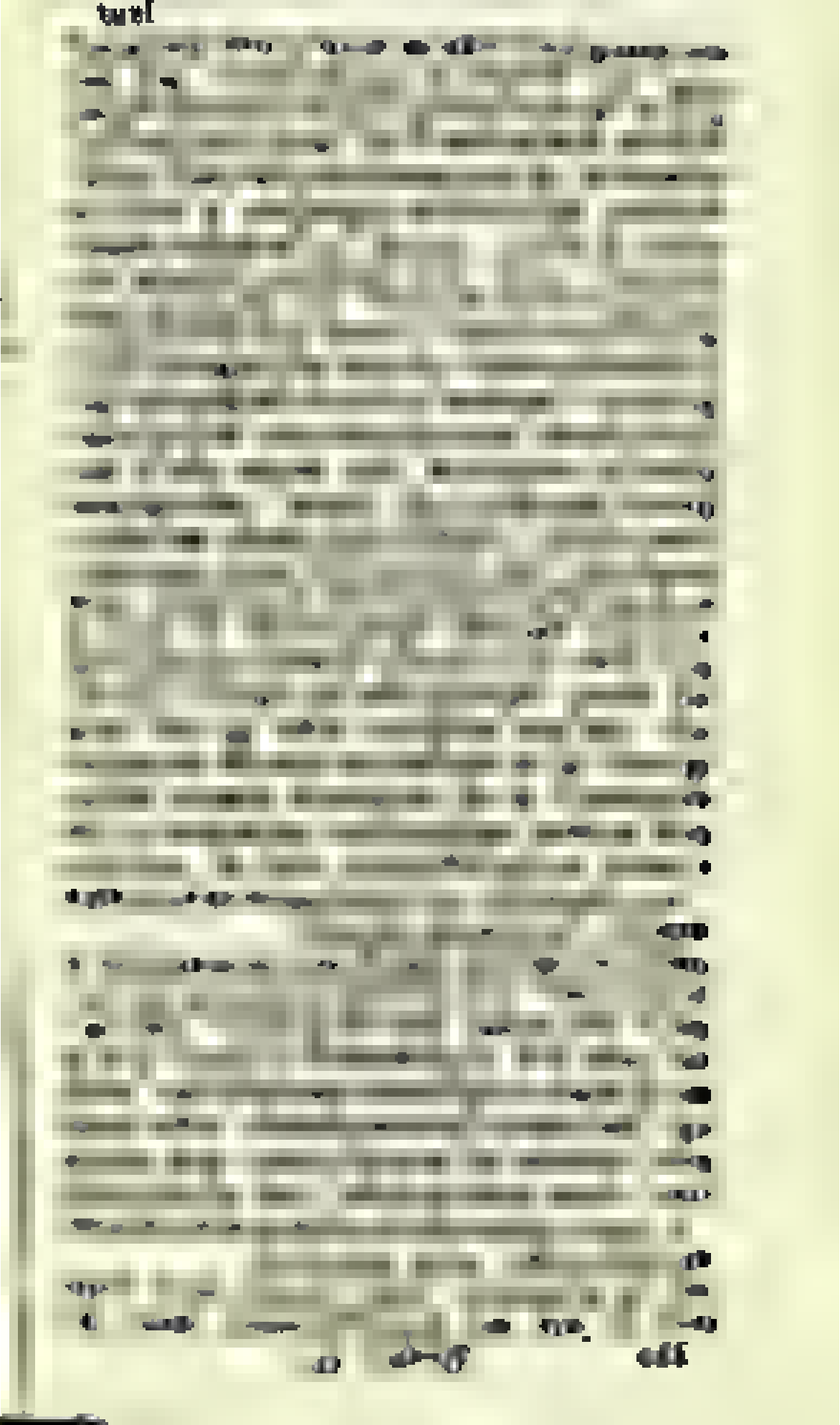

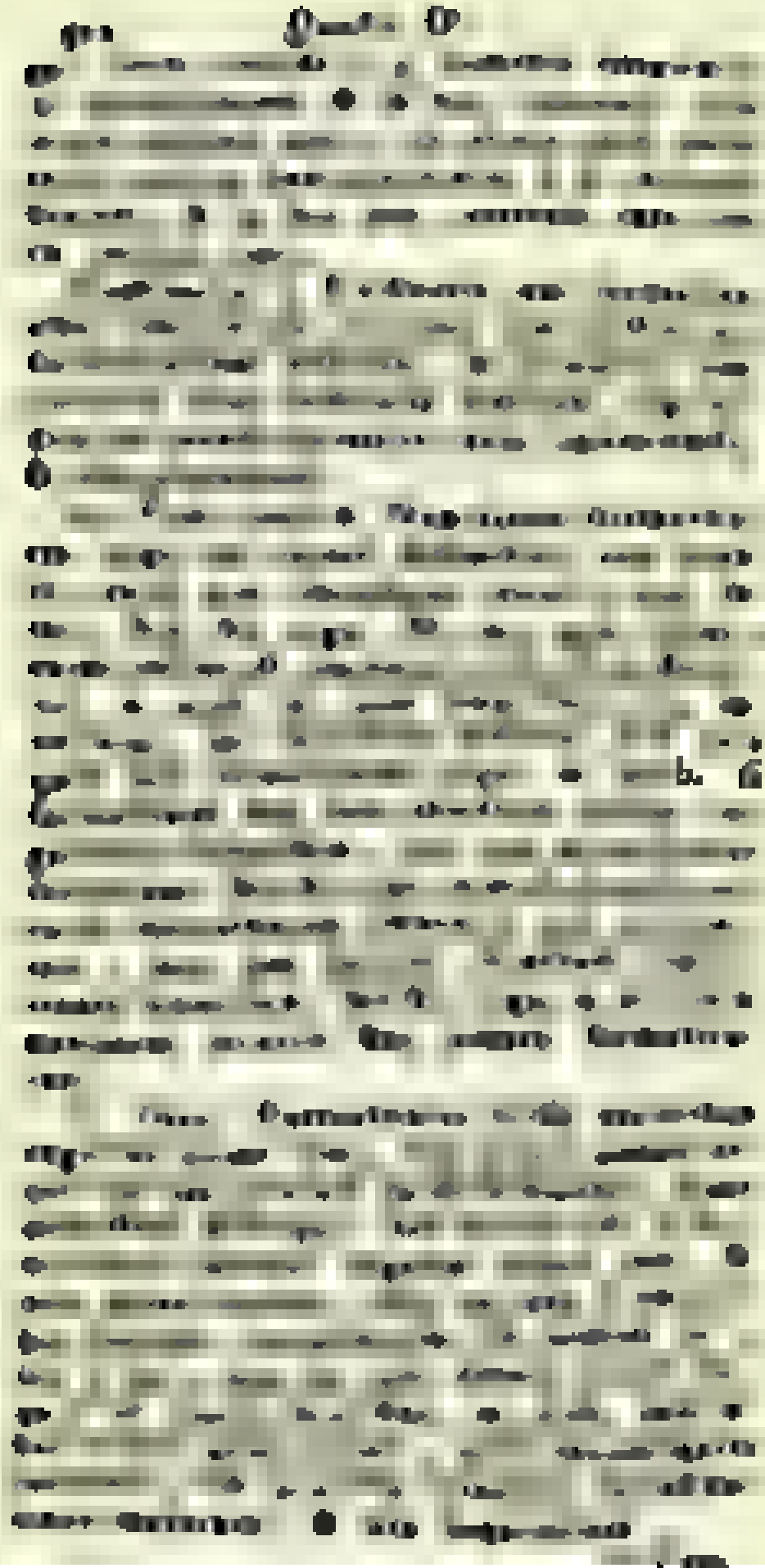

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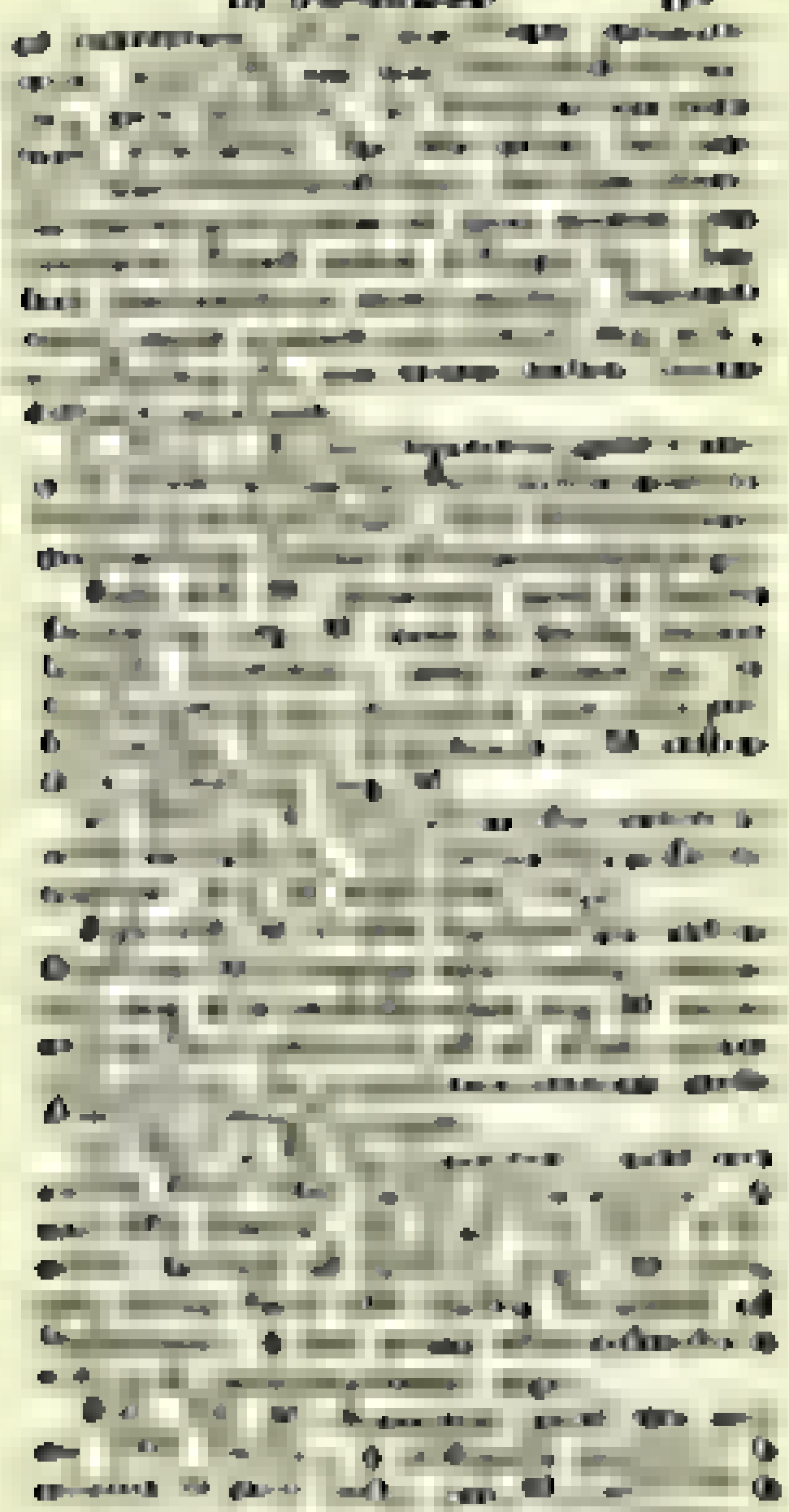
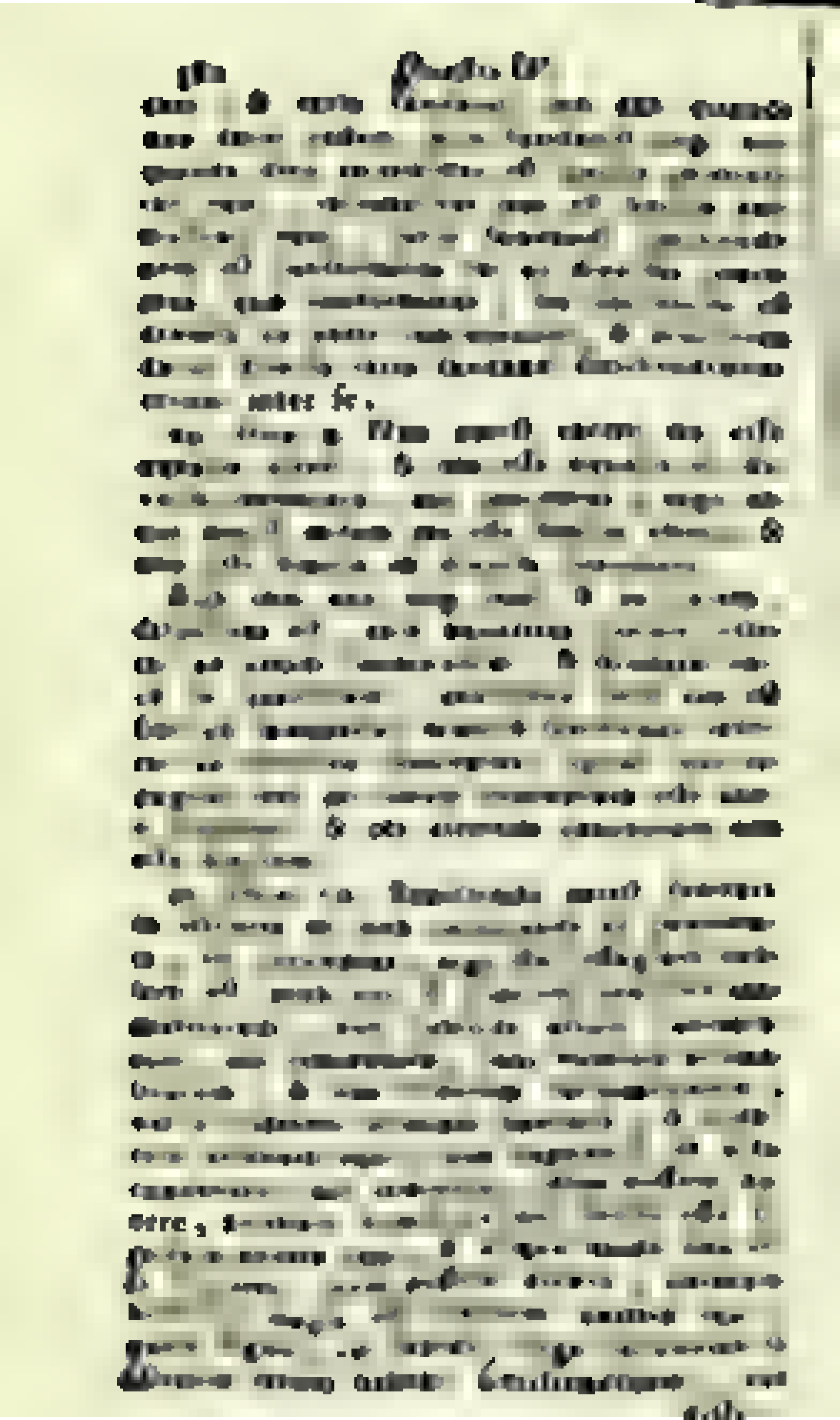
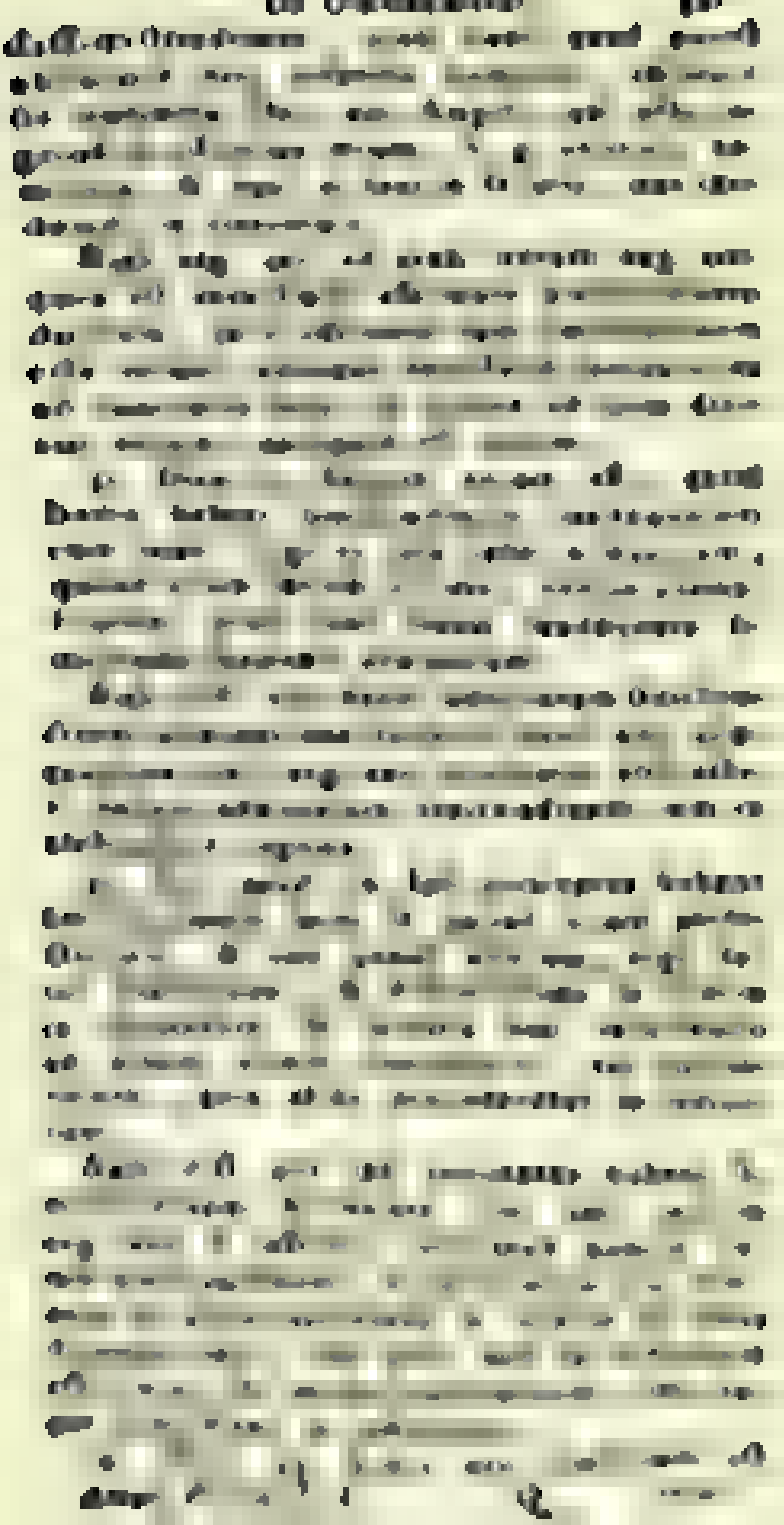
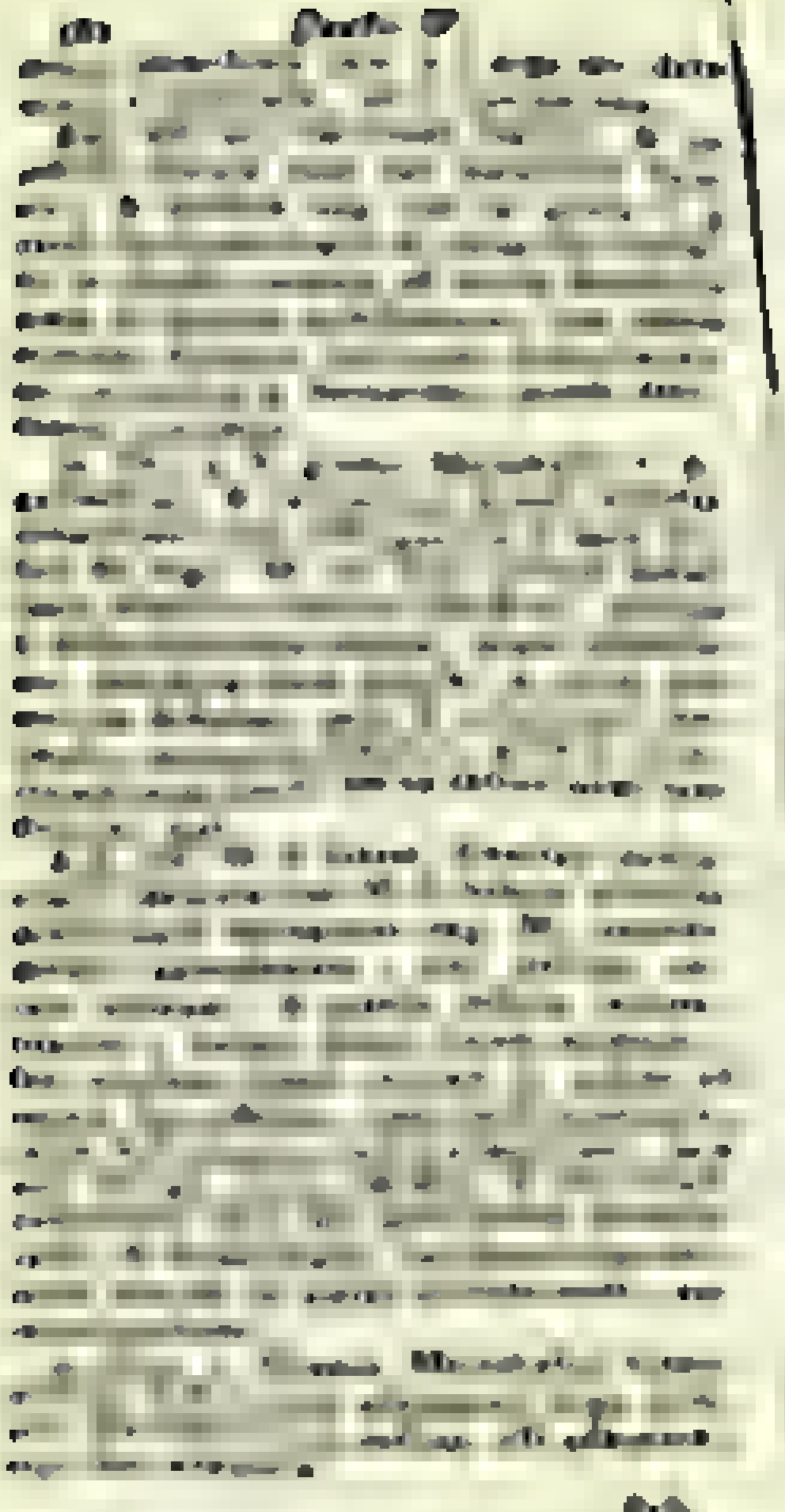








Resp. neg. est. et ob rationem neg. antecedentis est, quia si effectus adaequatus praedeterminatus ad existendum ab hac causa totaliter determinatus a nullatenus distabilis, si determinatus, cum sequatur ille absurdis adhuc Deus ut praehabetur hic

p3 Deus a B determinatus explicatus ut terram ut, ergo ut plus a deorsum ut determinatus sequitur deorsum in ut Bed &c. ergo

Resp. d. M B explicatus terram ut adaequate, cum M C tantum explicatus explicatus ut terram ut, neg M

p1 Deus a Gradus Metaphysici habetur diversos conceptus obiectivos, ergo a distinguuntur prob. ant. quia ab illis conceptus formalibus praedicatis, quae ab uno ut praedicantur a, ergo a conceptus objectivi sunt diversi

Resp. d. ut habent diversos conceptus obiectivos adaequatos, non pro diversis ut neg ut quando eadem pro eadem sumuntur, d. ut quod non pro eadem sumuntur ut ordine ad identitatem rationum

p1 Deus a Habet diversos conceptus obiectivos adaequatos, ergo prob. ant. Gradus Metaphysici habetur diversos conceptus formales adaequatos ergo a objectivos diversos prob. ut quod diversis conceptus objectivis ut pertinet a B sentiremus cum conceptibus formalibus suis

Resp. neg. ut ad prob. d. ant. habent diversos conceptus formales adaequatos et adaequatos conceptus ut ut adaequatos ut neg. ut quando eadem sumuntur pro eadem sumuntur, distinctos sunt conceptus ut adaequatos formaliter distinctos sumpsit, d. ut

p2 Deus a B datur unde unus gradus Metaphysicus, unus ut ipse distinguuntur

a parte rei sed &c. ergo a. prob. 6 cum gradus præsupponunt ad alterum, cum dicor ens sed &c. ergo a. prob. ad gradum entitatis, præsupponi ut gradum ens explicatum, & ad gradum entis intime præsupponitur gradus substantiæ; ergo

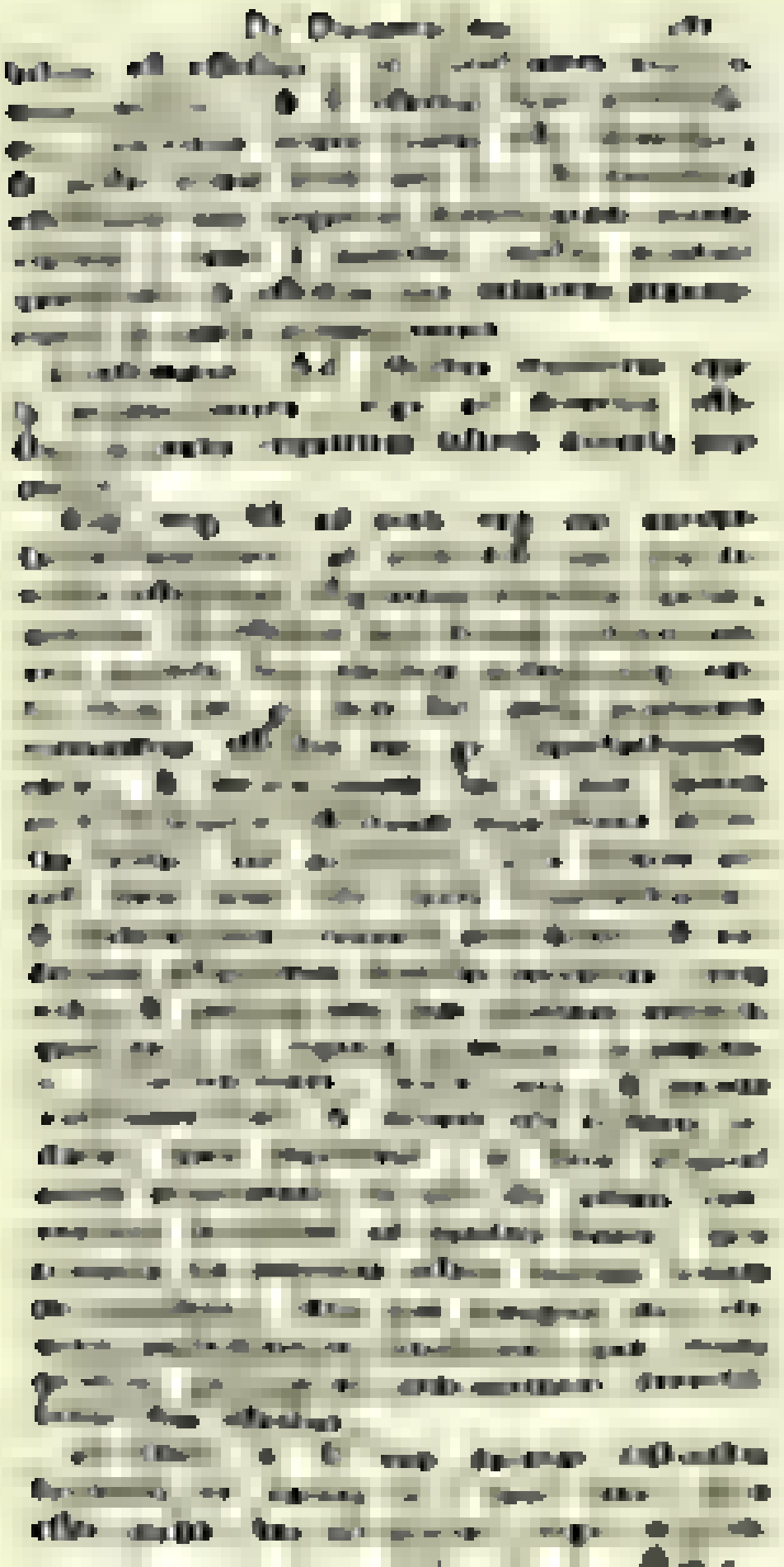
Resp. quod M. neg. a. ad prob. dist. M. 6 cum gradus præsupponitur ad alterum eorum quod eodem conceptu formali. M 6 tunc unus gradus præsupponitur ad alterum quando eodem conceptu neg. M duo, quod unum dicit de perfectionem tam qua, quam quæ alium, quæ duo habent partes, non unum hoc pacto unus gradus præsupponitur alteri, & unus gradus præsupponitur ad alterum objective &c. quod hoc ad alterum gradus habere aliam entitatem, a & ab invicem, neque unum affirmatur alio objective invicem.

Dico Minor evidenti sequitur majorem concedo, ergo prob. per totam majorem quia potuit alia entitas ipsi objecta ergo

Resp. arg. ut. vel dist. omnia entitas di, effentialis, & accidentalis, ut primo ens sequens quodam concipiendi non tamen modus explicandi conceptus arg. ut patet negans ei effentiam omnem, absolutam quod explicandum, vel separatam ab alia perfectionibus quod hanc modum non sequitur modus explicandi modum concipiendi

ad Oppos. q. Ji accidentalia, & accidentalia habent diversas rationes, nunc ex ipso ad oppositum sed &c. ergo a. pro. quia secundum, & secundum habet diversas effentias. M prob. diversas effentias, ubi diversa argua diversorum principiorum, ergo a. prob. ab accidentia, & ens

sed



QUESTIO V

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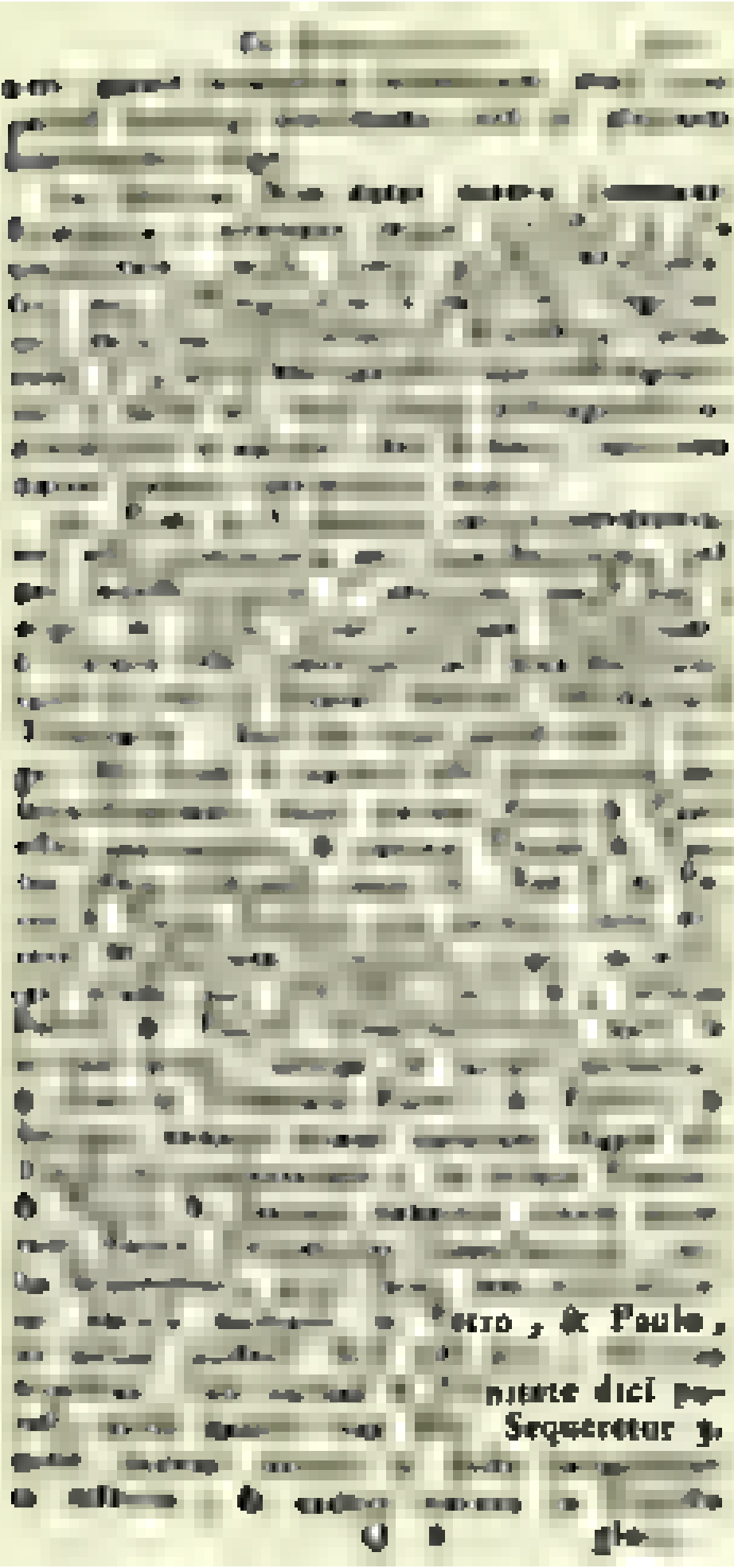

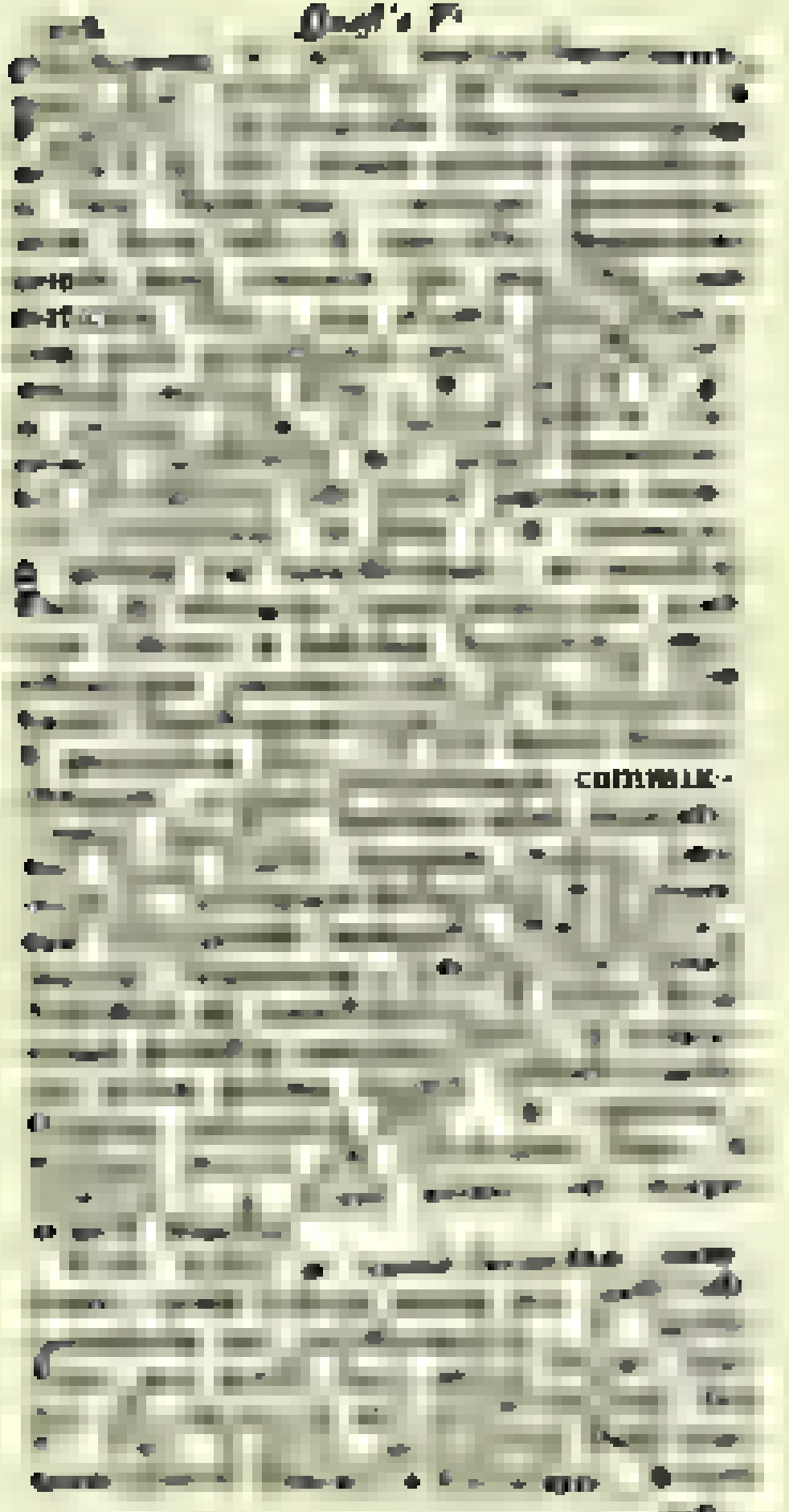

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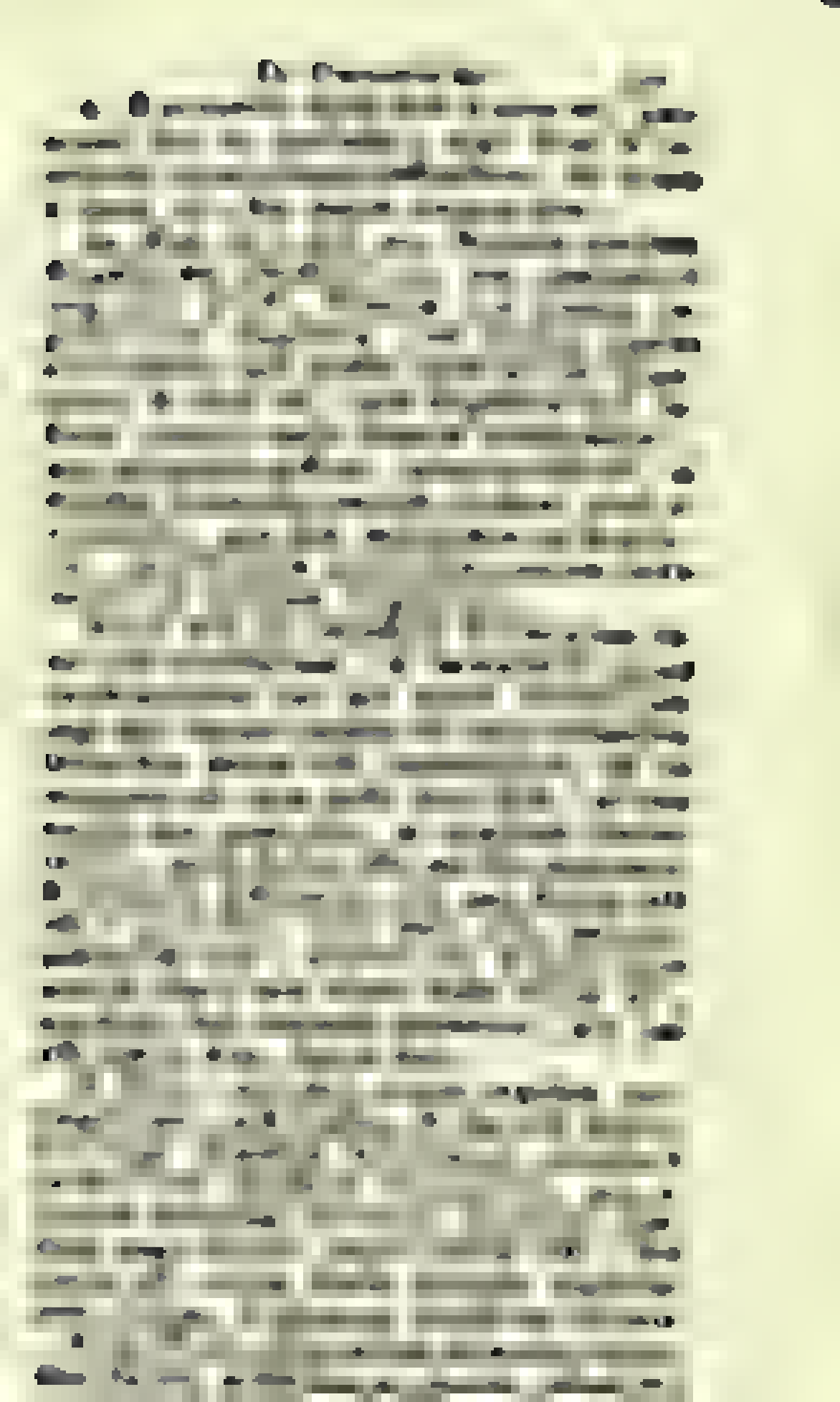
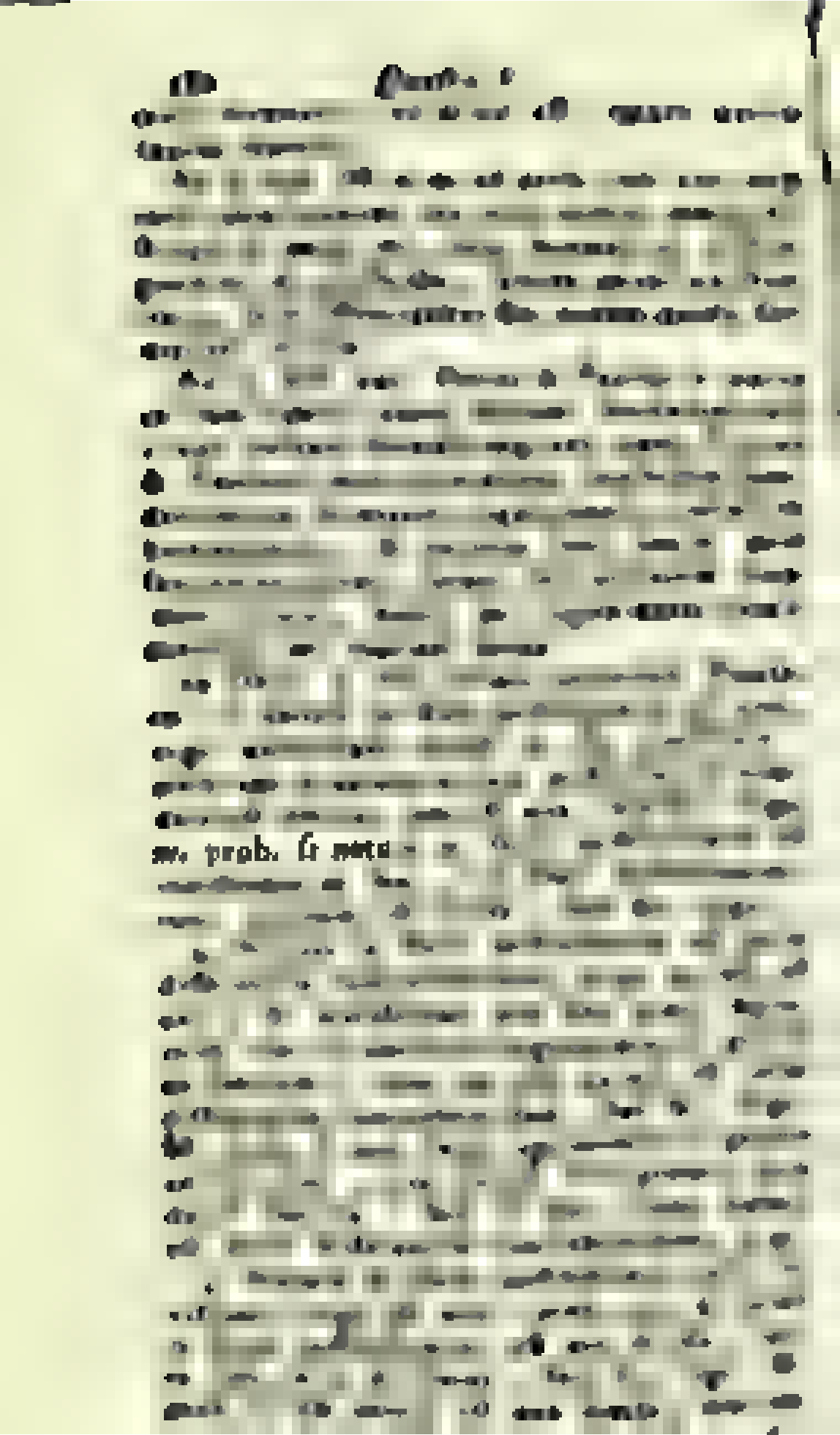
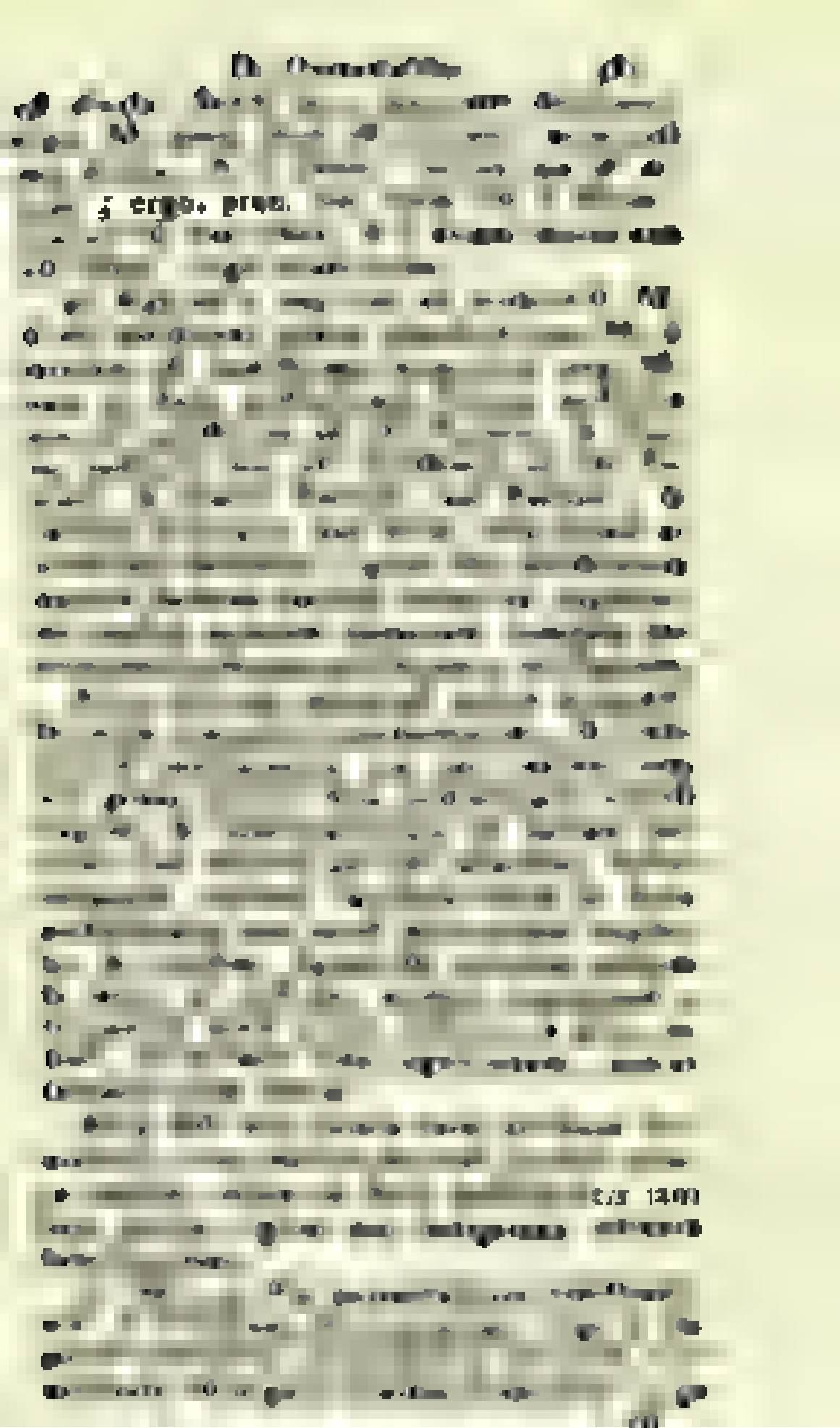
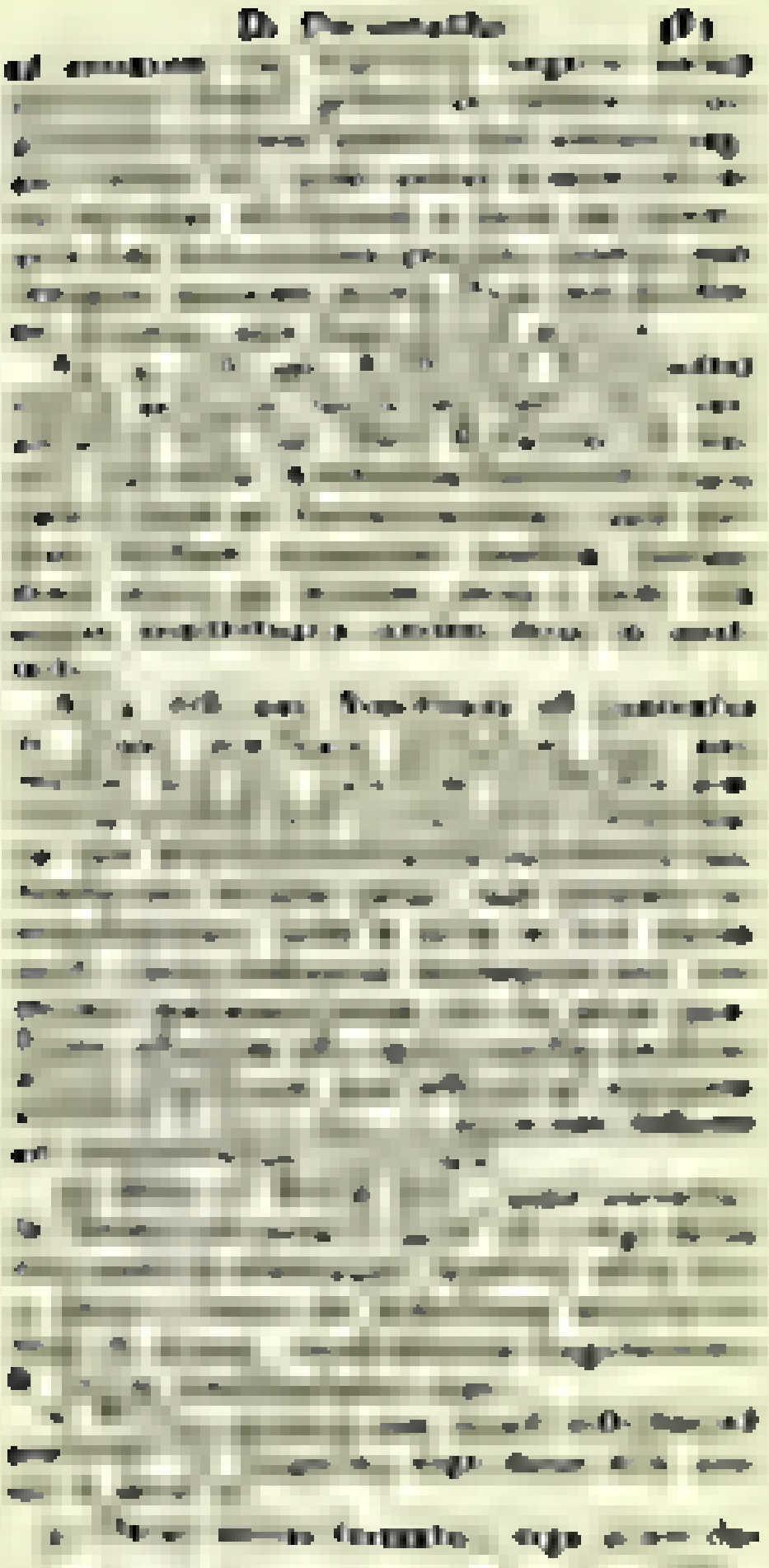
ad Dec. 3. Quæritur an ratio ab [illegible] [illegible] [illegible]

Idem Libro 2.






ergo prae.



rei, ipſa etiam à parte rei neceſſaria; quia per multiplicationem tollitur unitas, & poſſet diſtingui contingere eſſentiam, & poſſet multiplicationem terminari ad unum. Conſ. 2 alia pluralitas non neg. conſ. ratio eſt, quia natura à parte rei poſſit diverſitatem aliquam habere una eſt una.

Ad 3. neg. ant. quia multiplicatio excludit unitatem ſolitariam abſolutam.

Ad 4. dift. ant. una eſt ab intellectu, quoad primo non fuit in ſenſu quando obiectum verificatum tranſ. ant. quoad modum repreſentationis neg. ant. tamen quod in ſenſu experimentur indiviſibiliter, illud in intellectu experimentur confuſe, ac univerſaliter. quitur unitas quæ eſt in intellectu, prout quidditas ſunt in ſenſu, ſed non eadem modo confuſo.

Ad 5. dift. ant. neg. conſ. diſparitas eſt, quia in pluribus demonſtrationibus terminatur ad aliquos partes concreti, in primi autem non attenditur, ad quodnam verò hominem velint attendere, dependet ab illorum arbitrio.

QUÆSTIO VI.

A quo fiat Univerſale, & utrum maneat in actuali præſentia?

Dico 1. *Intellectus noſter facit univerſale.* Prob. conſ. ex communi axiomate *Intellectus format ſingularia, intelligibilia vero univerſalia, ergo.*

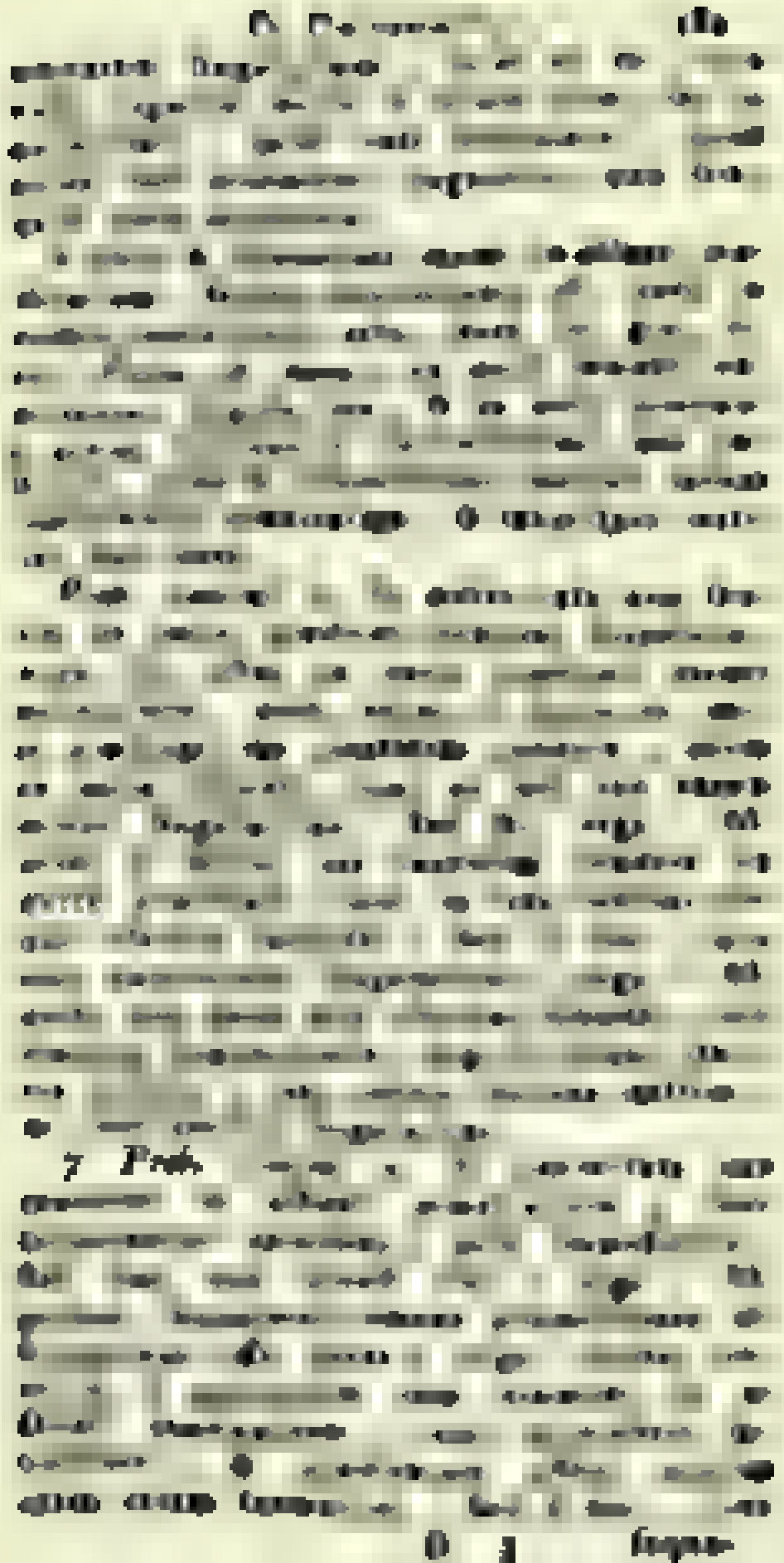
Prob. 2. Senſus verſantur circa ſingularia, ergo cautius faciunt perceptionem ſingularium prob. conſ. non conſtat, quòd aliquod habeant circa ſuum obiectum.

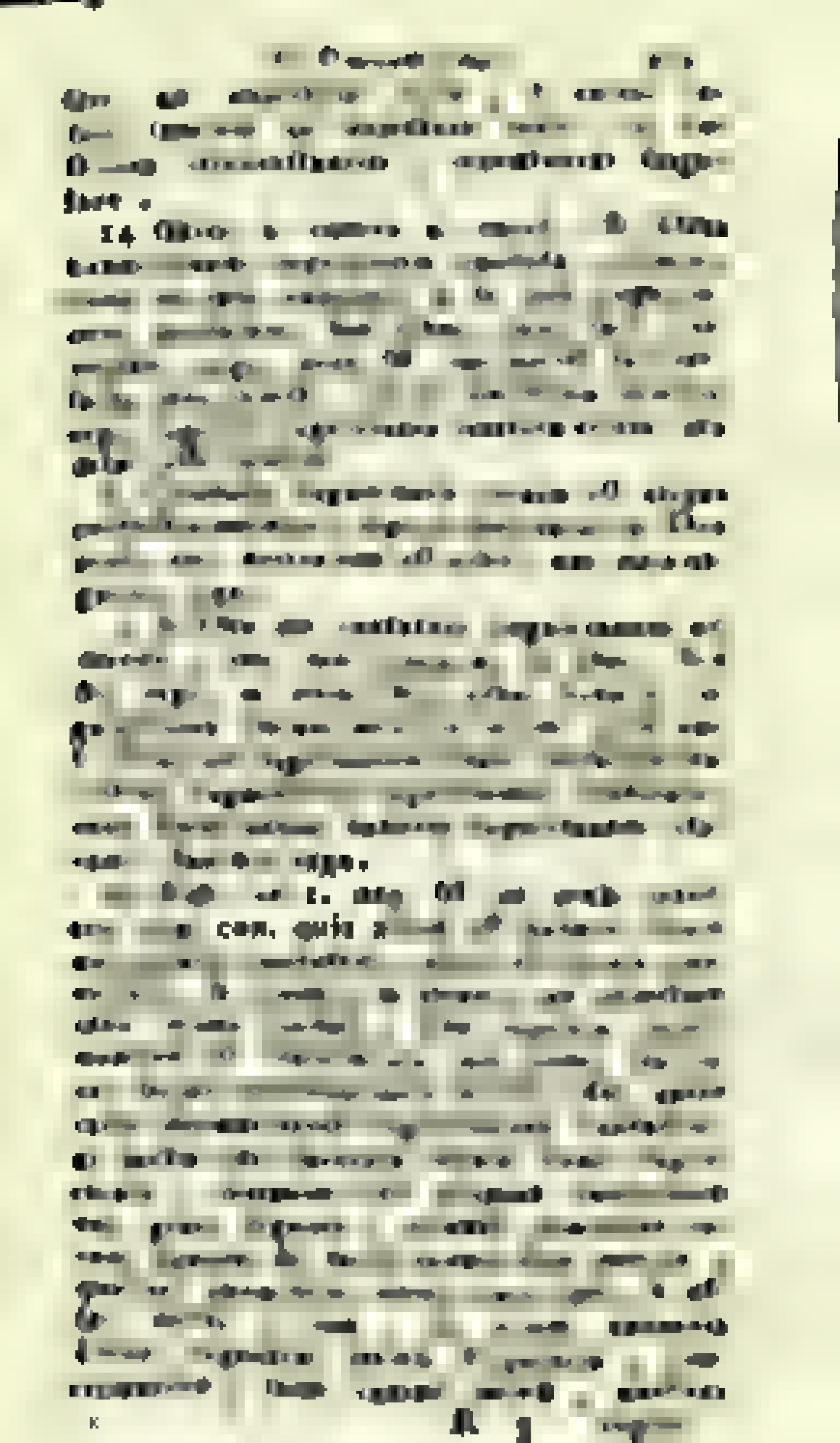
Prob. conſ. 3. Potentia in ſenſu expreſſa re-

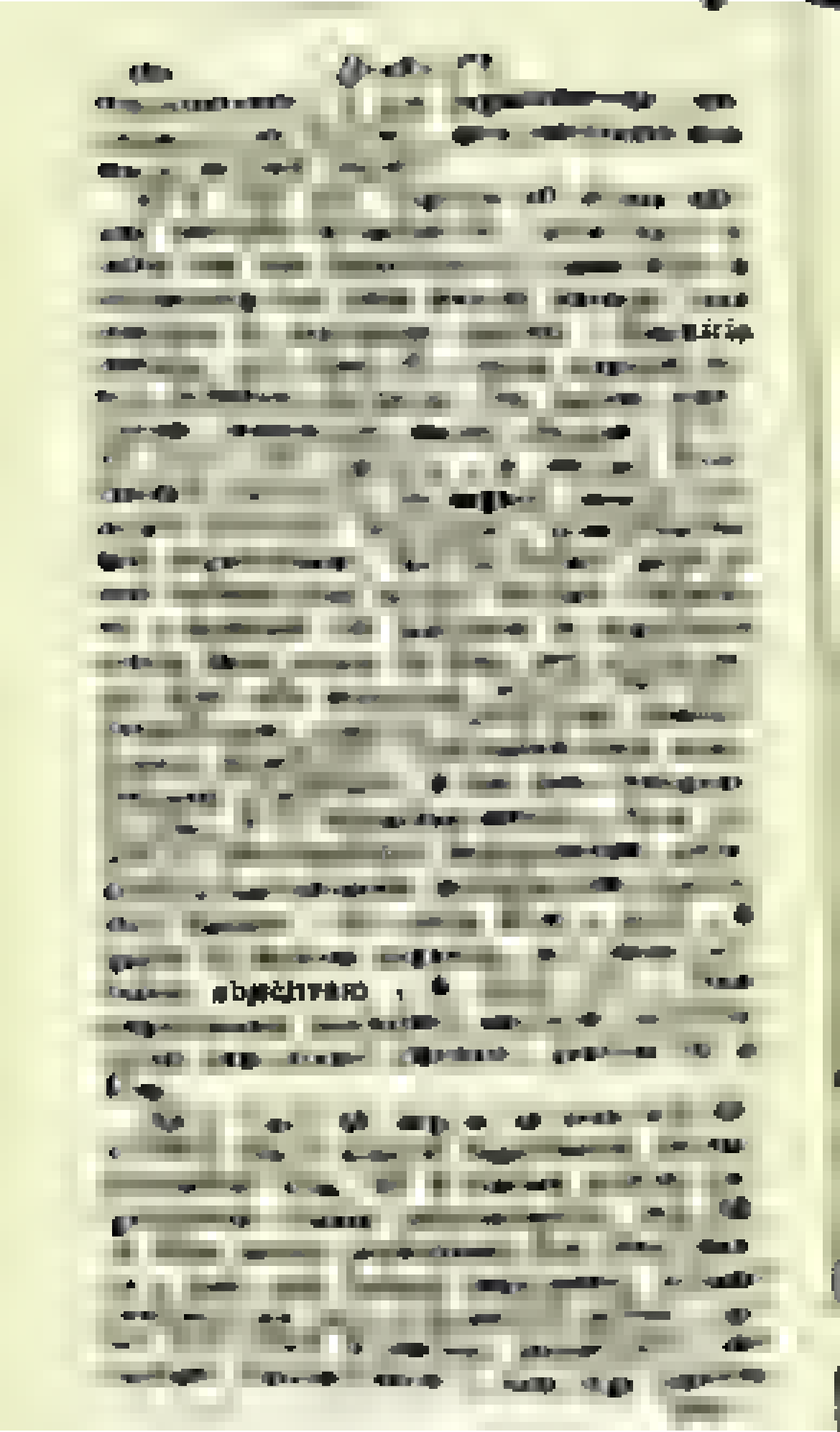
ferunt

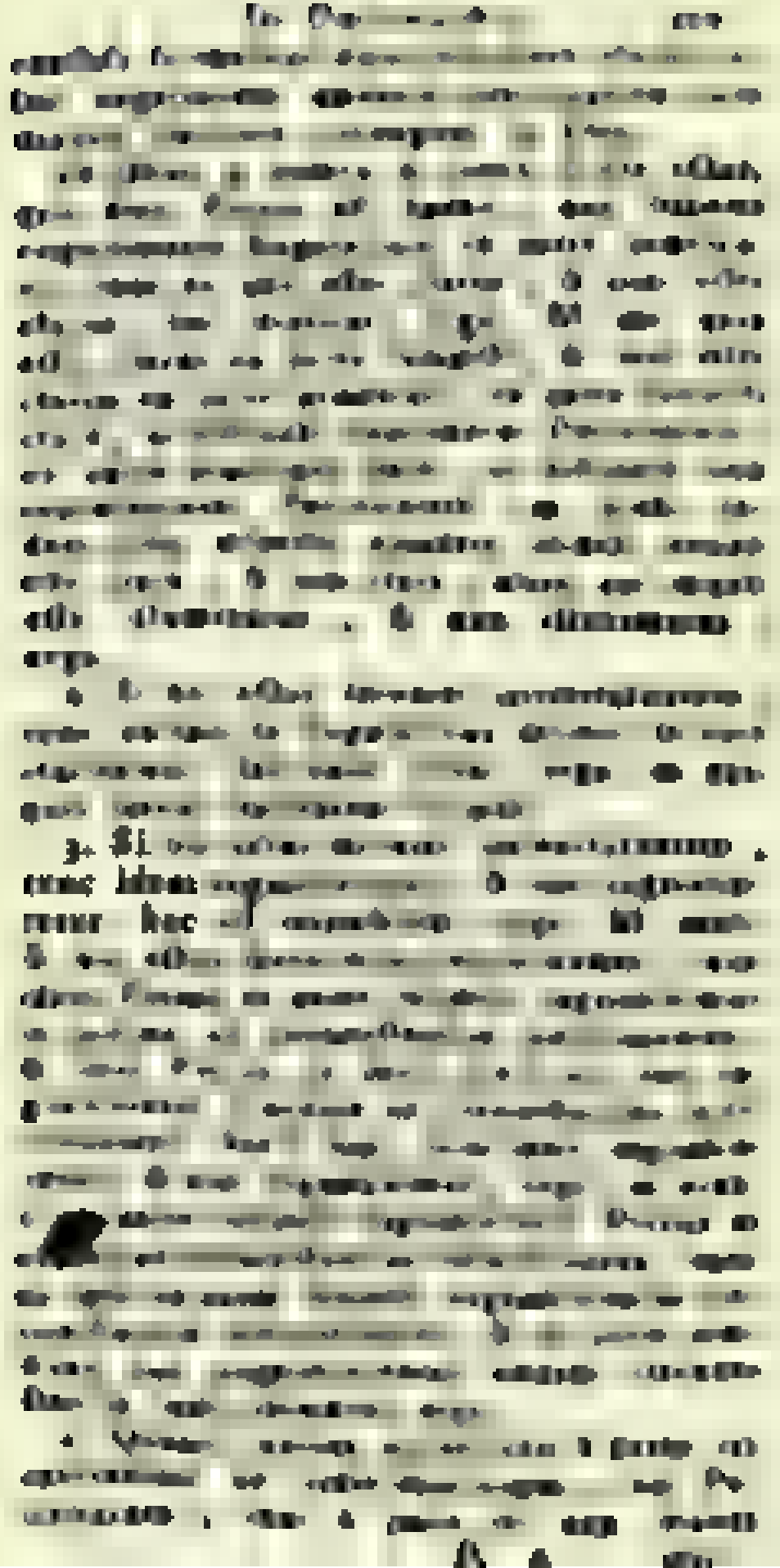
[illegible] omnipotentia [illegible] nullum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

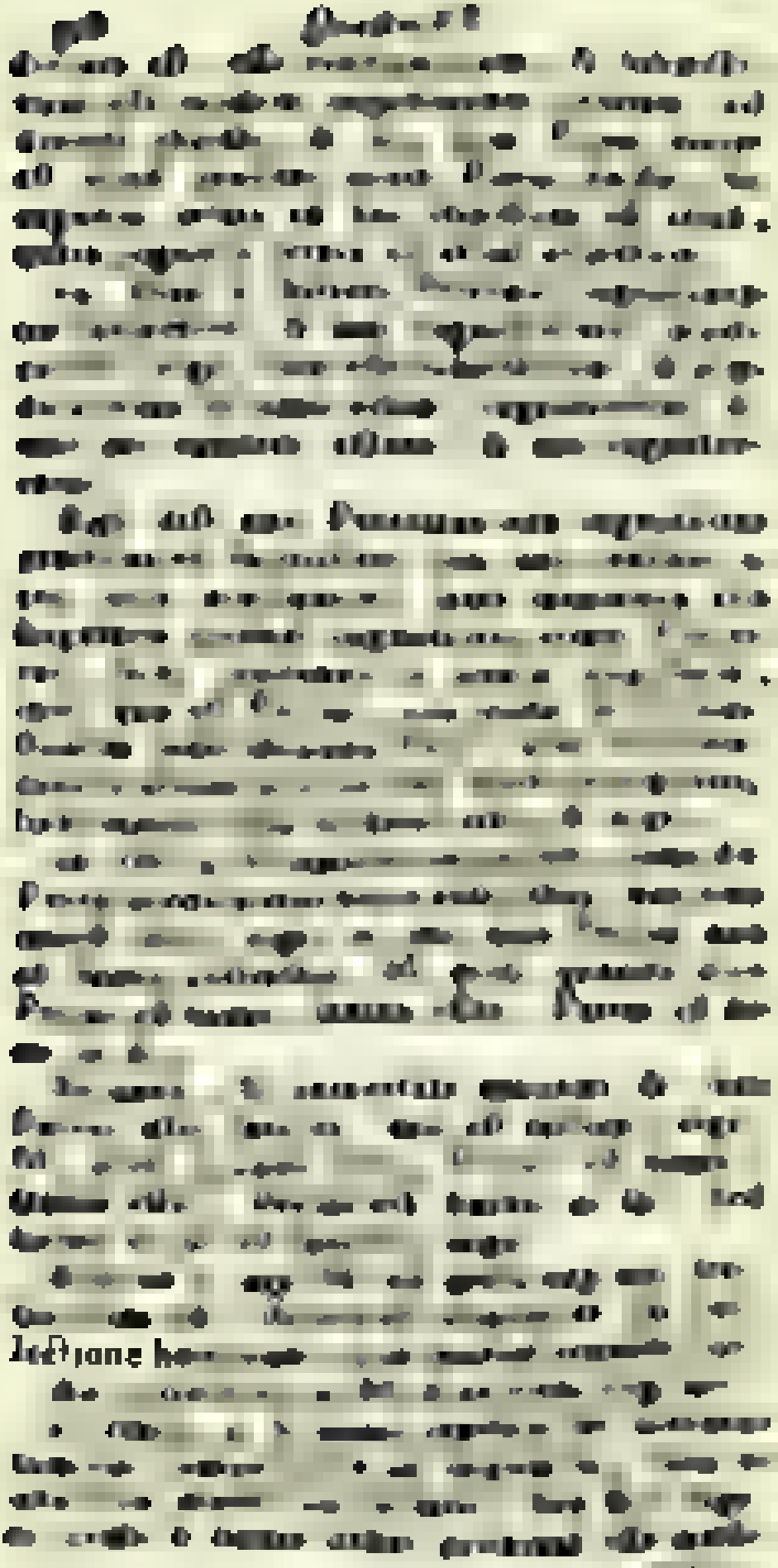
4 Deus 4. *Deus non potest facere aliquid* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

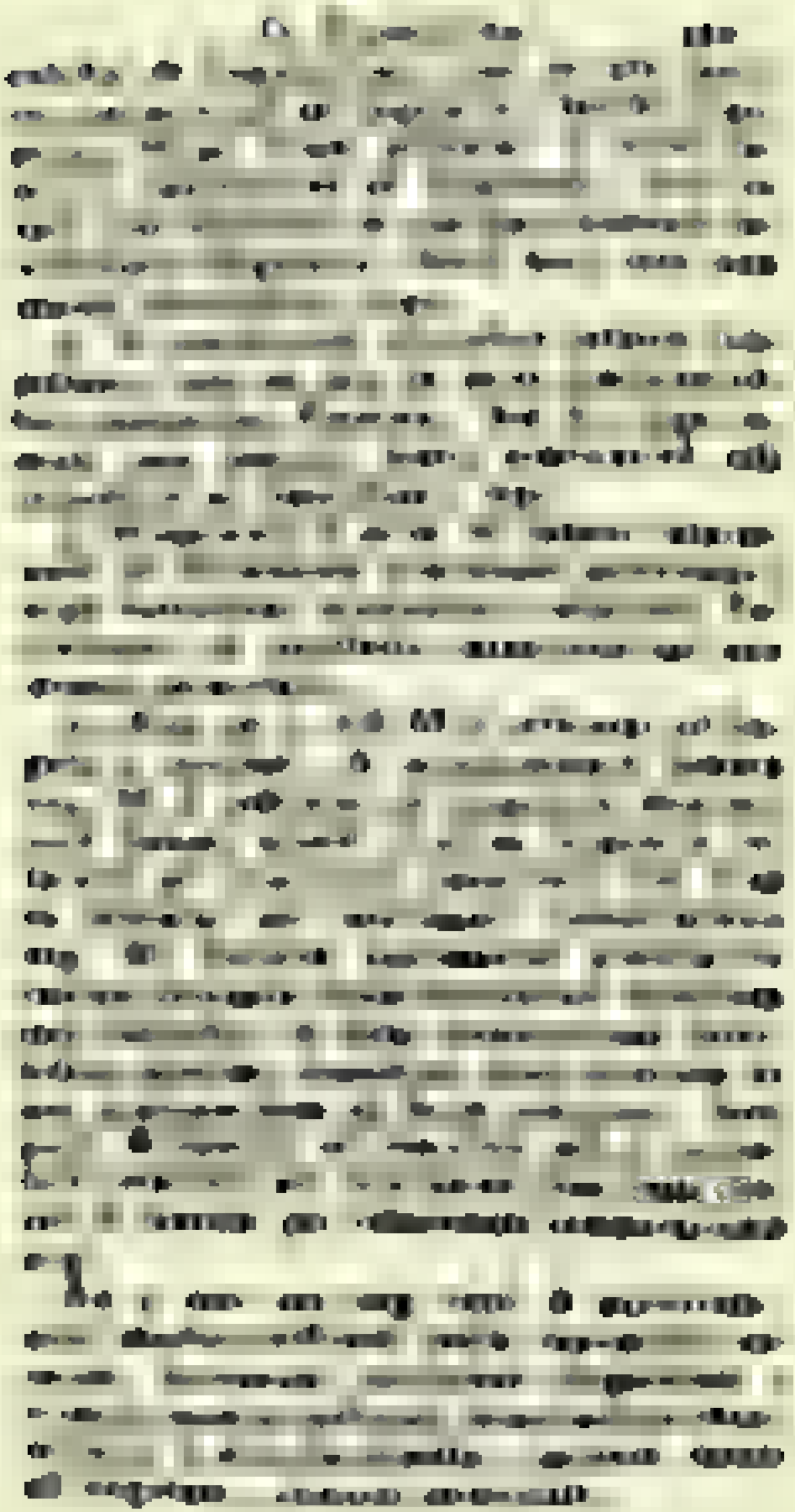












QUÆSTIO VII.

An differentiæ quædam dicantur à forma, & subordinentur à quibusdam speciebus?

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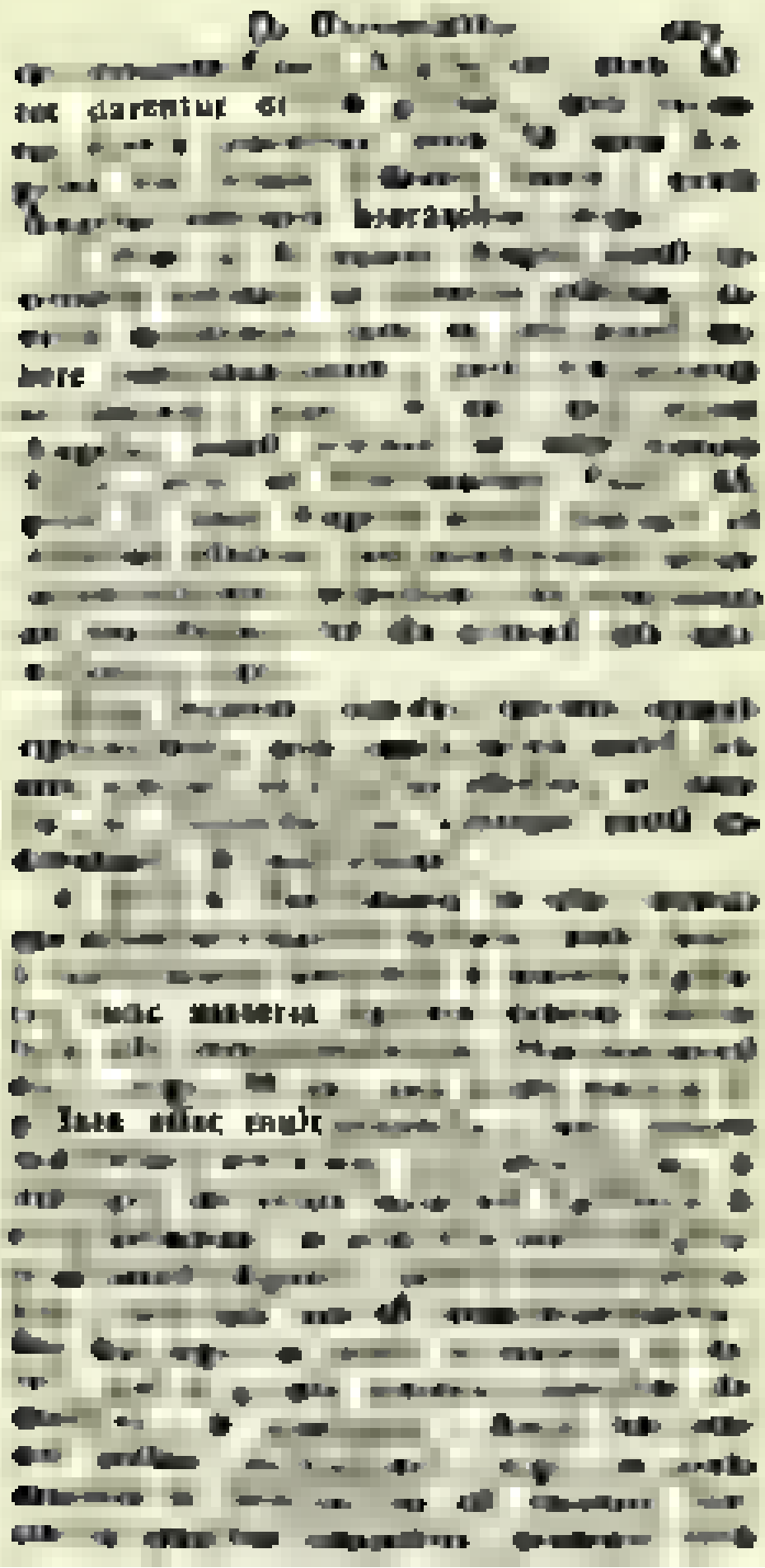
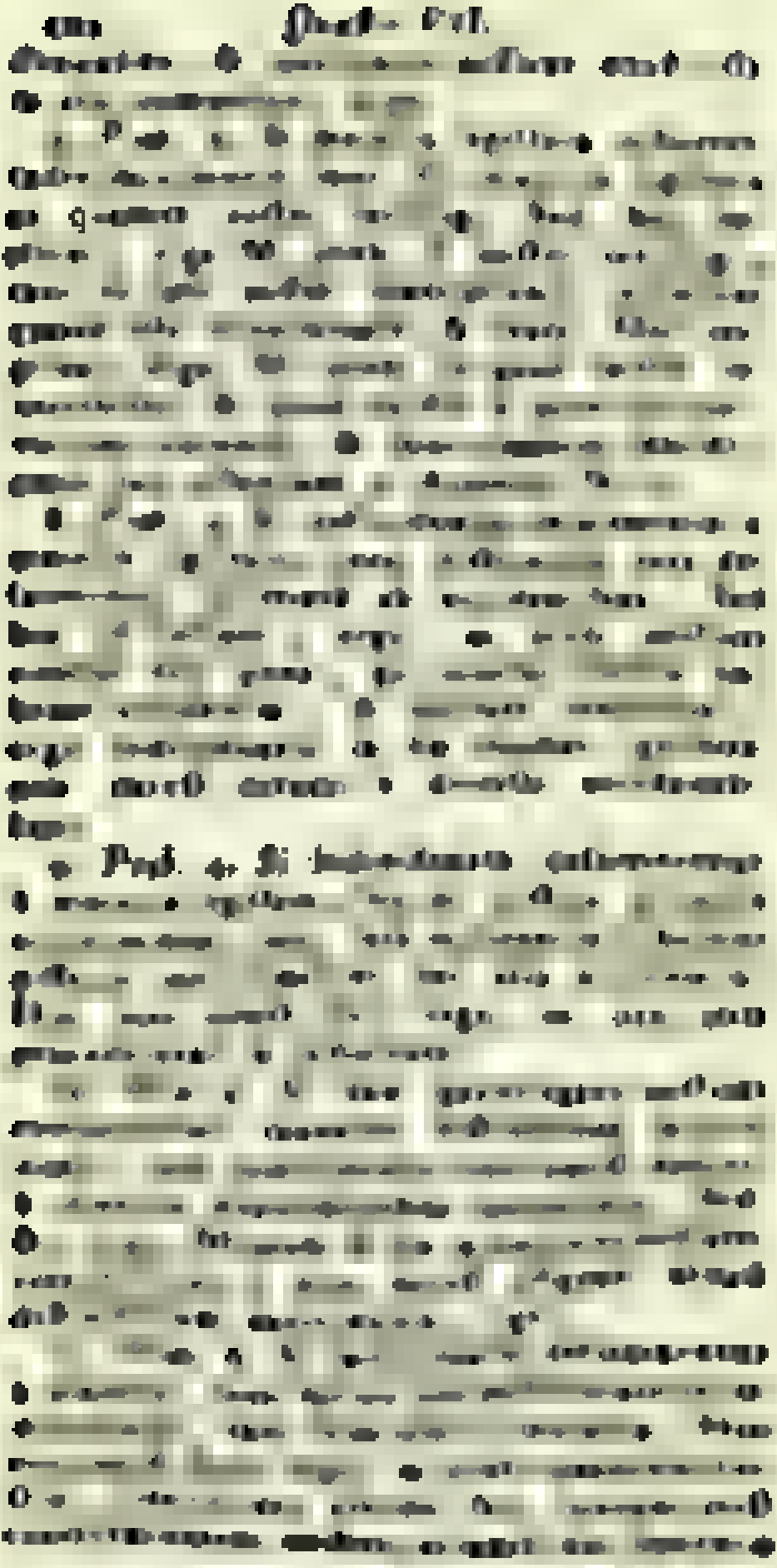
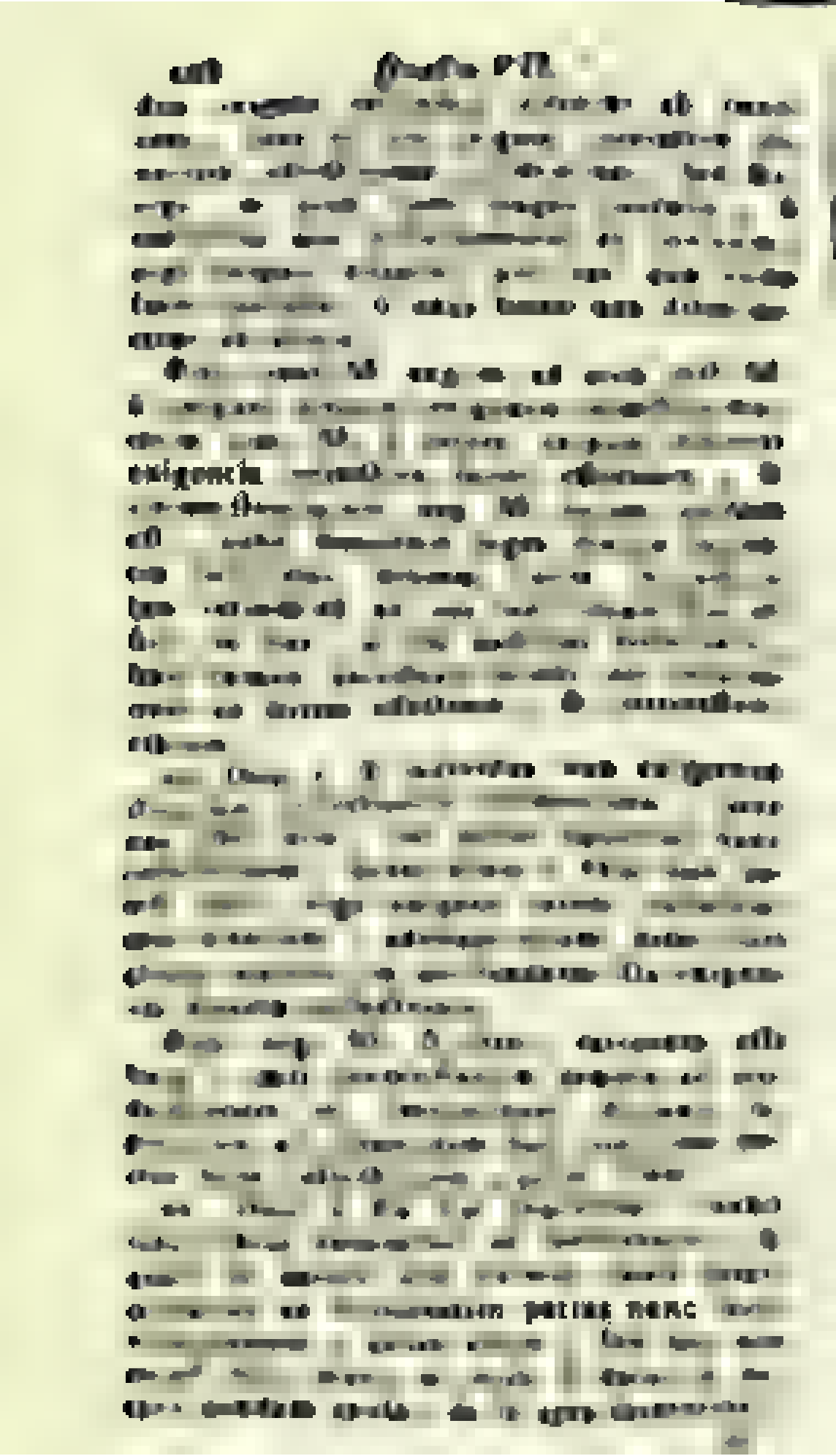




[illegible] answer to [illegible] death.

[illegible] Pet. [illegible] Dear [illegible] [illegible] [illegible]



D. Thomas ostendit, si cognitionem abstractivam hoc modo patiatur fatuum

4. Si detur forma communis virtualiter plures inferiores differentias, tunc illa forma non determinatur per ordinem ad inferiorem aliquam differentiam : Sed Genus est, quod indeterminate dicimur de circumstantia indeterminationis, ergo illa natura communis potest concurrere simul cum illis inferioribus ad hoc existendum : ergo.

5. Si indeterminatum non dicimur de circumstantia indeterminationis, tunc nullo modo esset aliquod abstractum hoc non potest dici, ergo in quo fit indeterminatio esset aliquod abstractum, nunc esset natura communis, ergo hoc non potest dici : ergo in quo non potest esse, tunc non fit communicabile plus quam fit extra ; sed quia non potest esse extra differre à parte rei, ergo non differt à parte rei.

Ex dictis patet quid de indeterminato, et circumstantia indeterminationis dicendum sit. Quæstionem autem de Materia communi differentiis, et circumscriptione ejus, Magister Reginaldus ad secundum de rerum, finibus quæstionem quinta decima.

QUÆSTIO VIII.

An Differentiæ Specifica dicantur ad complendam perfectionem?

1. QUidam Recentiorum differentiam specificam dicunt complere aliquam perfectionem, dicunt enim, quod ens dicitur a Deo per quandam gradus in perfectionibus, et Angelis sunt imperfectiones

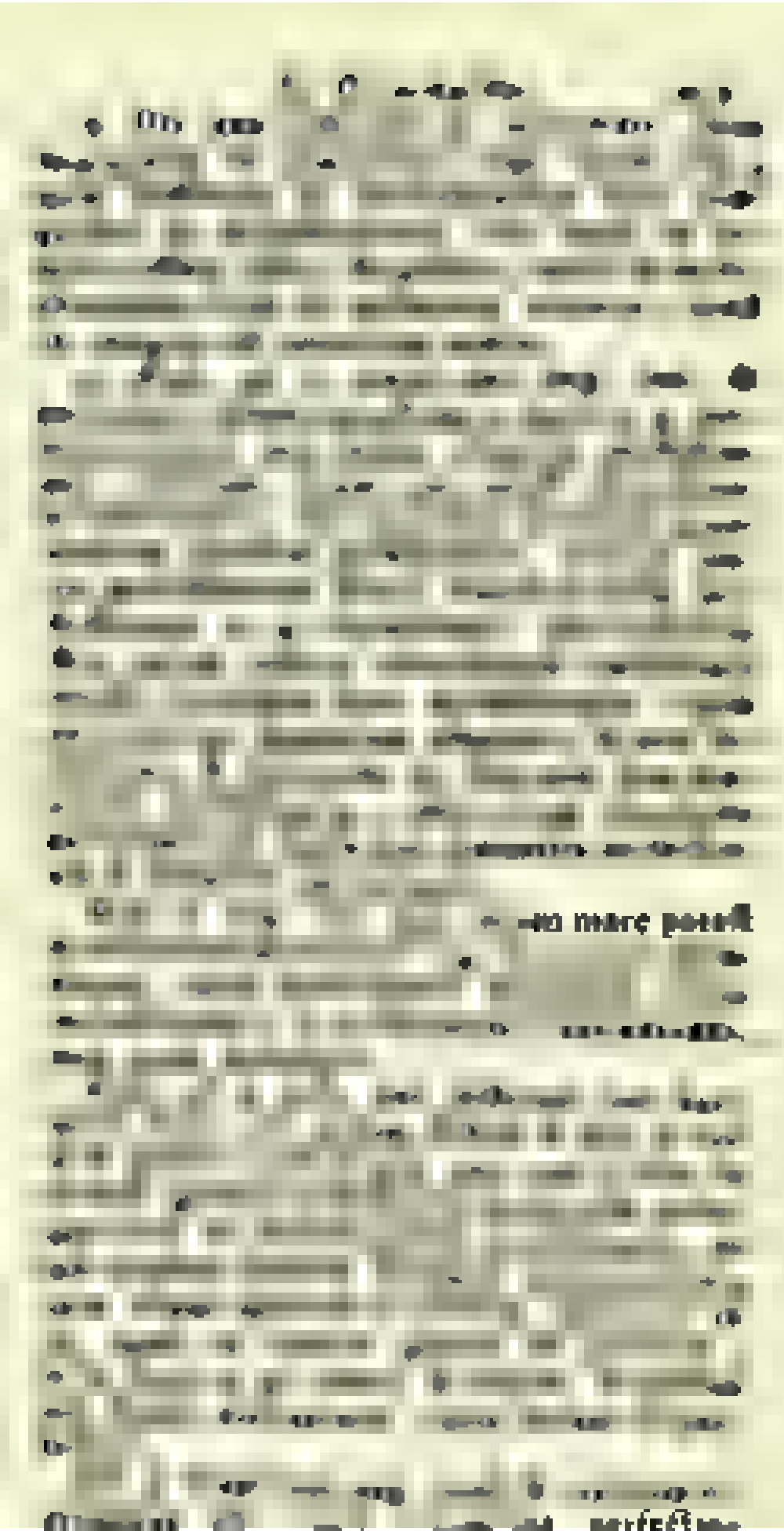
Deo,

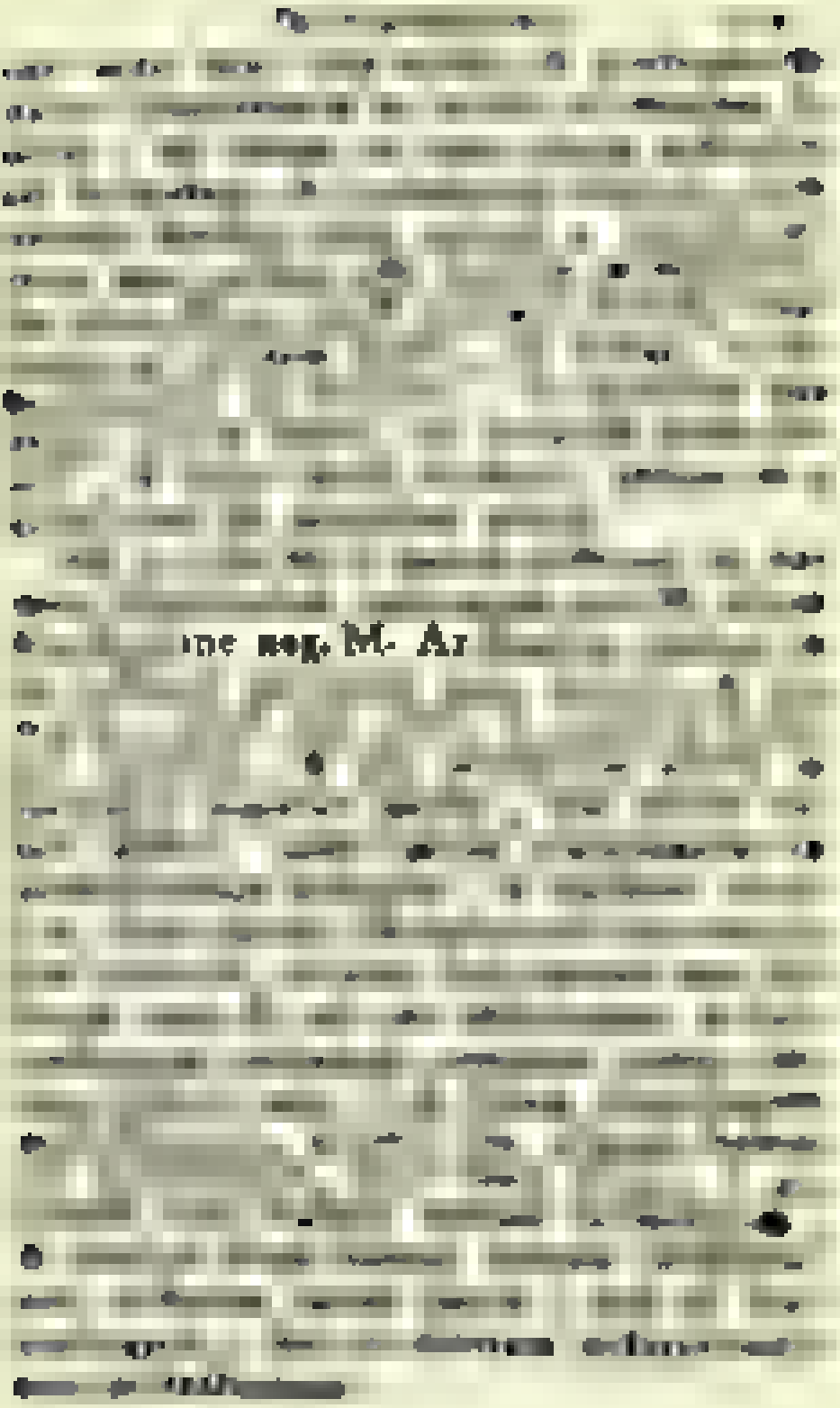
[illegible]

[illegible]

[illegible]

[illegible]





QUESTION II.

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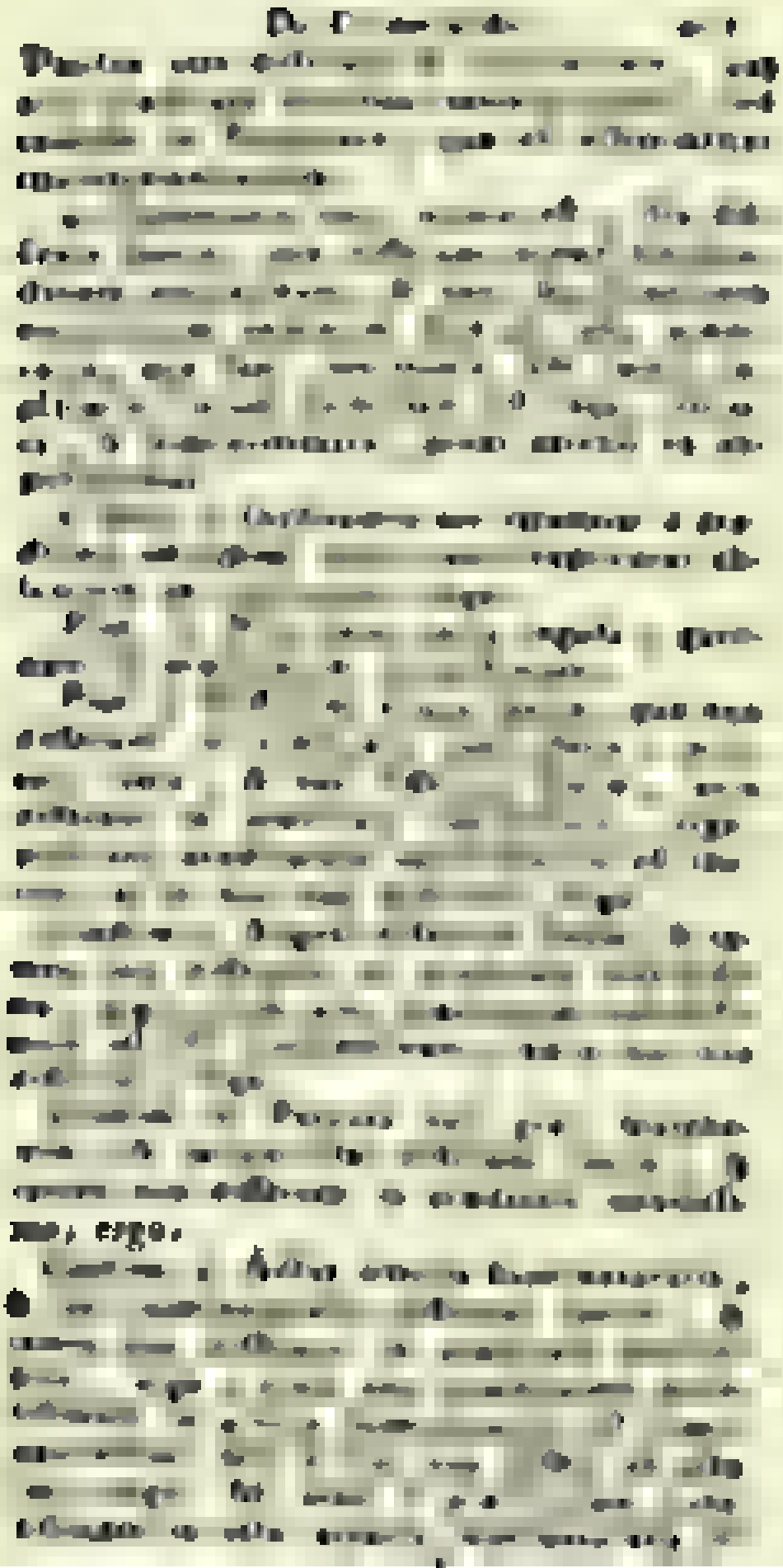
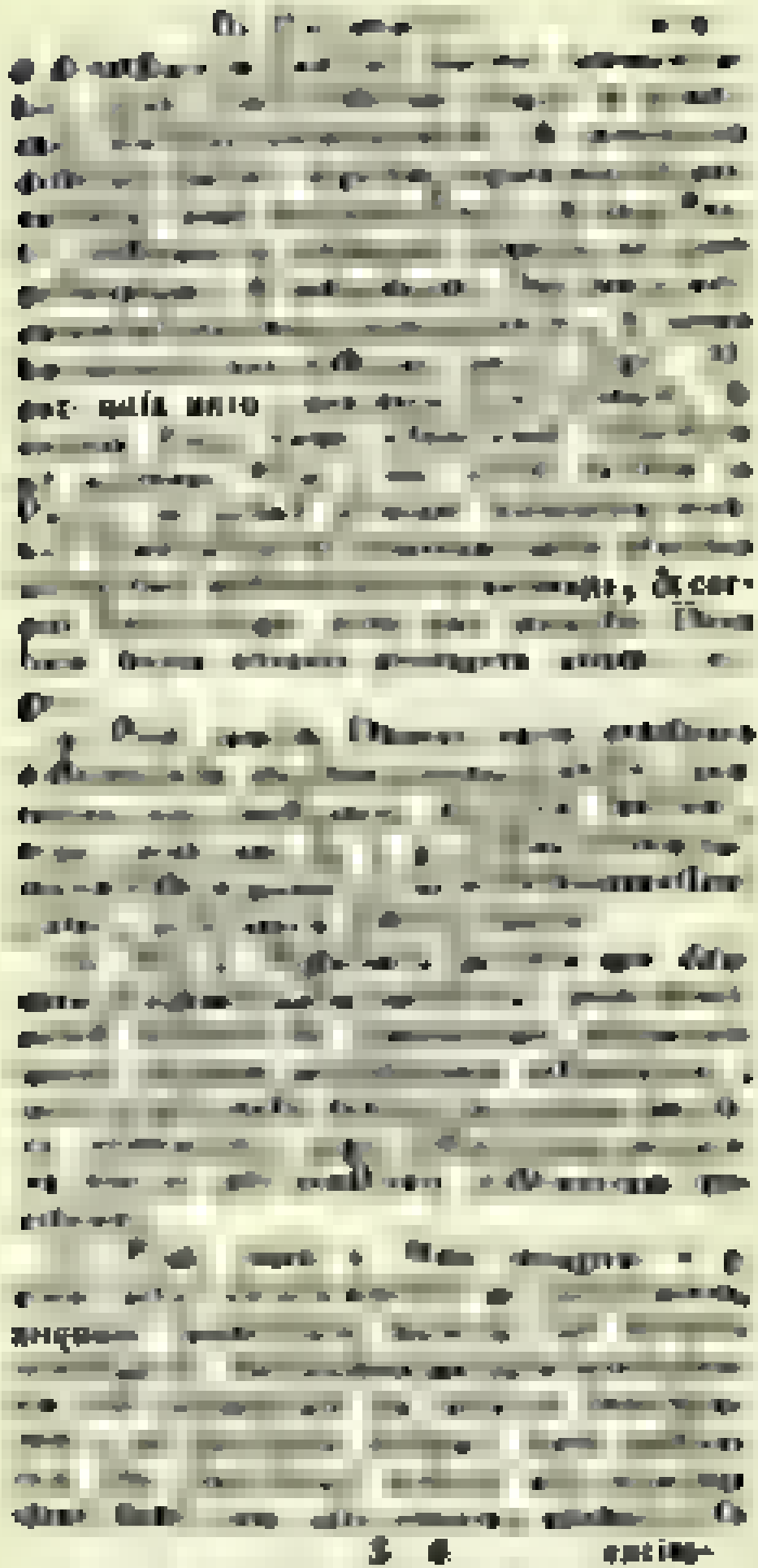
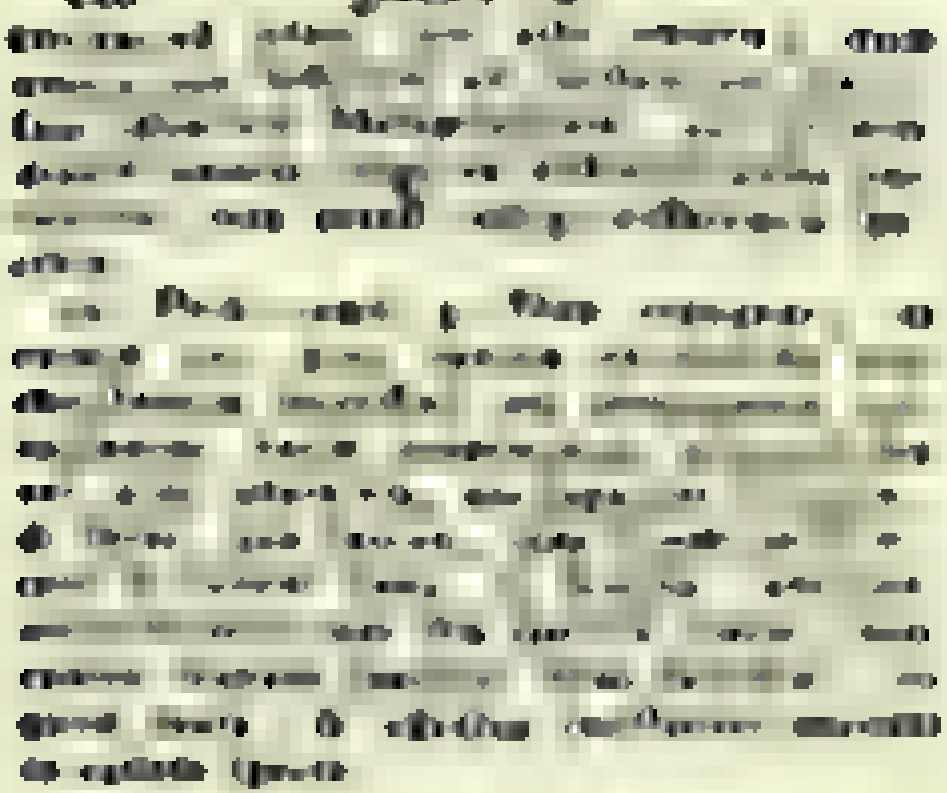
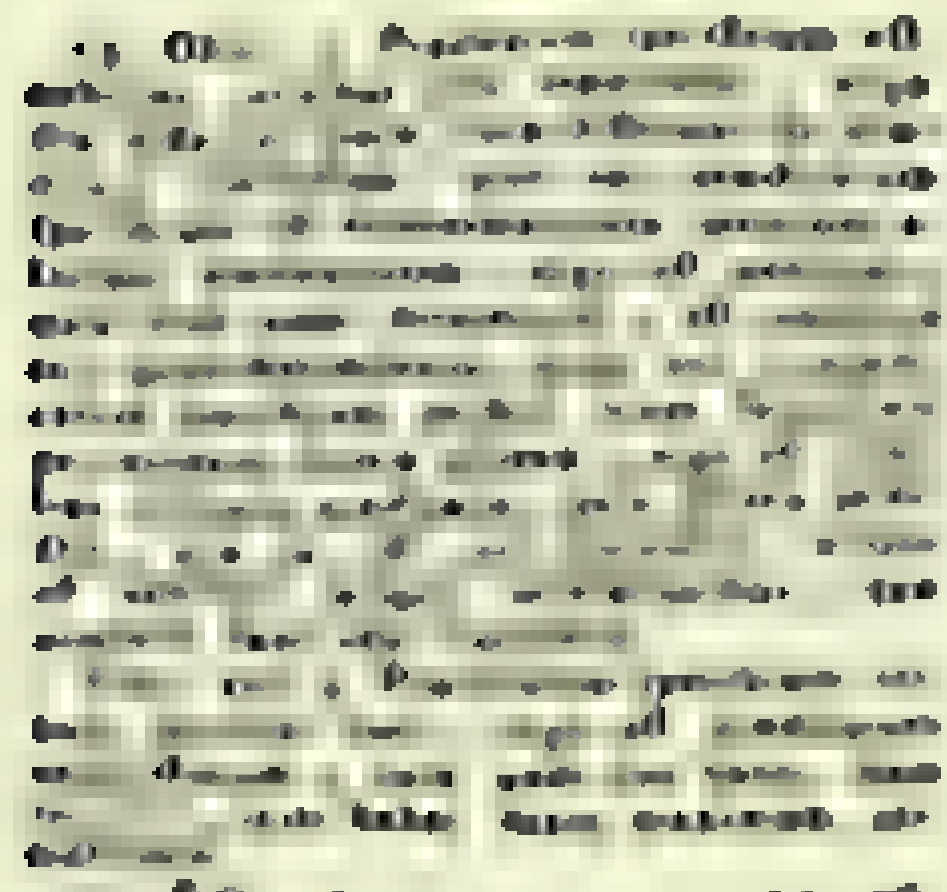
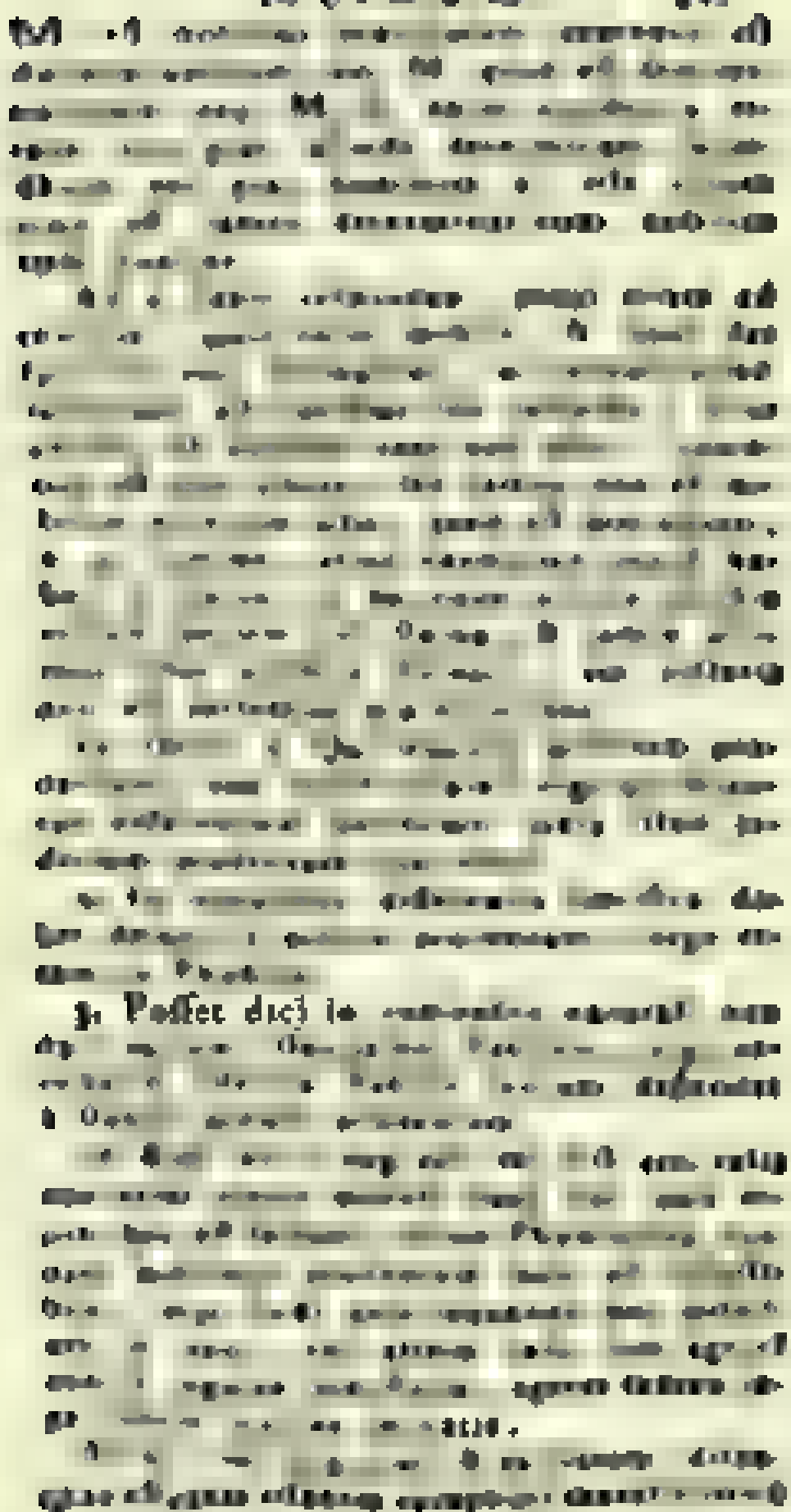










ab eo unum et primum, qui ad infinitum
non procedatur.

A p. ag. hi ergo est, quia dicunt
ita ordinata habet hoc ipsum ut ag.
in eo non sit ... differentia
quaedam, et ... ipsum
dignum est ... Deum ...
... ipsum ...
... ipsum ...
... ips

Johannes Oleaster

1 Obst. 1 Contra 1. omnes per hanc regulam communiter regulæ à diversis speciebus quoad ea à quæ sensibilia, & incorporabilia, ut sunt omnes primi, unii, Angeli, mentes

2 Hoc ipsum quæritur in quo consistat illa vis insensibilis per totum circumfusa

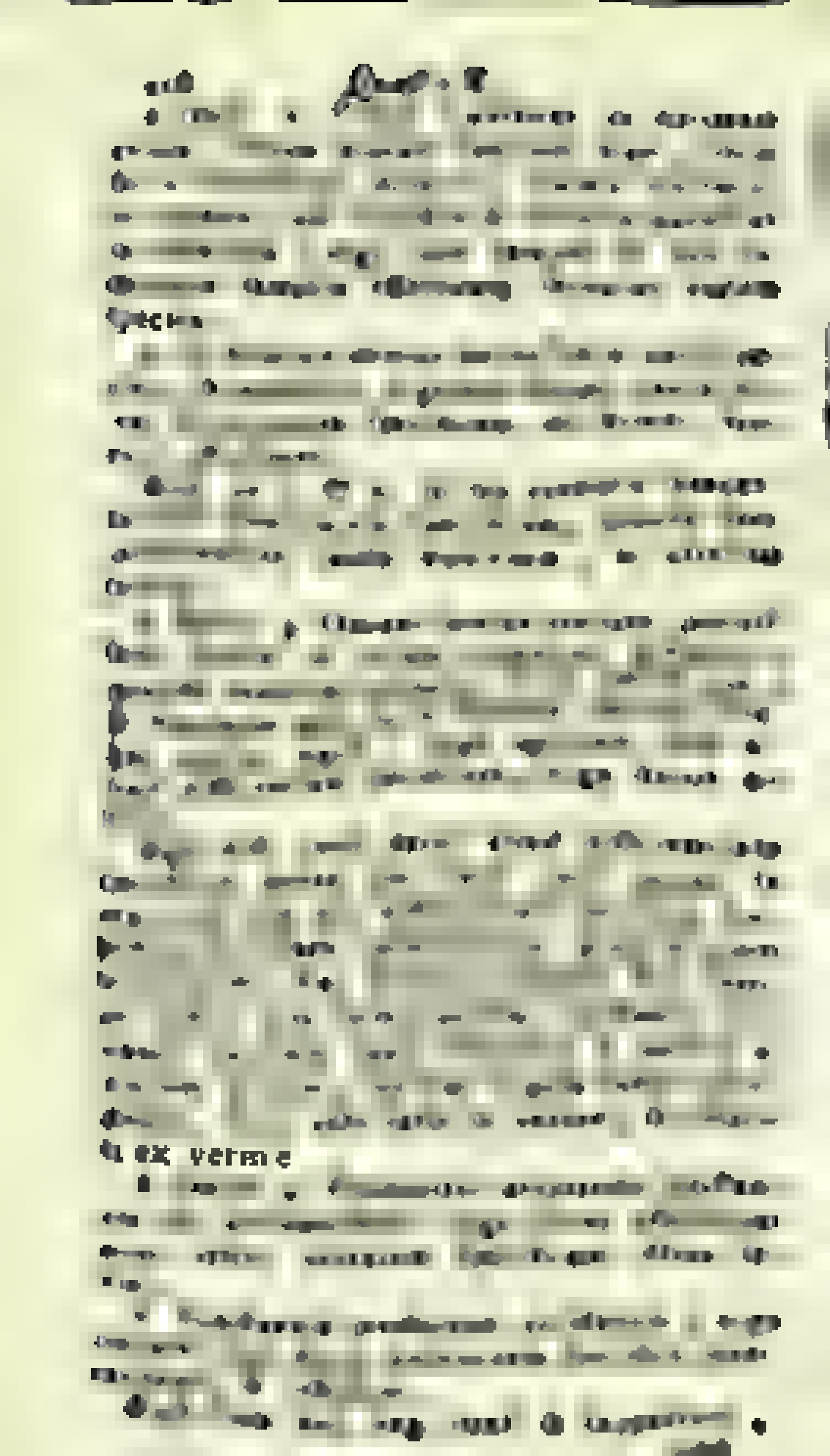
3 Resp. ad 1 Neg. am. nulla enim creatura est immensa à primo Deum adæquate omnia circumscribere locum totum effectivum, vel formaliter omnia penetrando omnia, vel totum diffundendo quantitatem, vel totum ipsum, vel aliquatenus ? à priori, quia in loco si effectivum constituere totum totum locum, quantum attingit, omnia penetrando, & Angeli penetrando sua effecta, sua substantia, & quamvis in illo mutabilia sunt, non positione ad locum, quia vero in aliquo Cœlo, ita formula Angelorum immutabilis sunt, privatum ad locum

Ad 2. dico conclusio tum vera in omnibus vel à Deo natis, ut sunt angelus, & animabilis, à suis cognitionis, nobis ex tota illa

Dico Cœlum 2. g. omnes immediatæ sunt locum totum occupare, & à se distinctas, quia ab se invicem distinguuntur diversis speciebus, ergo non omnes impenetrabilis ut hæc ejus locum.

Et ita non est neg. conf. & suppositum, quod non dat augmentum à diversis à producta in primum hæc ? ? ? conclusio, Ita quidem, quia diversa differentia, debent simul esse effectivæ, & simul impenetrabilis.

Obst.



[illegible]

[illegible] point.

[illegible]

circumstantiæ, quæ non pollent esse

Ad 2. arg. etc. quia creatio per hanc solam relationem ad aliud esse objectivum potest, licet quæ aliqua relationes, quæ possibilem relationem respectivam et ipsis correlativum et oppositum esse objectivum, si Deus, tamquam subjectum adæquatum, cuique hoc modo esse, quæ ipsis esse in creatione, et in mente possibilis existunt.

QUÆSTIO XI.

Utrum distinctio differentiæ sint ens Complexum existens ab eternitate?

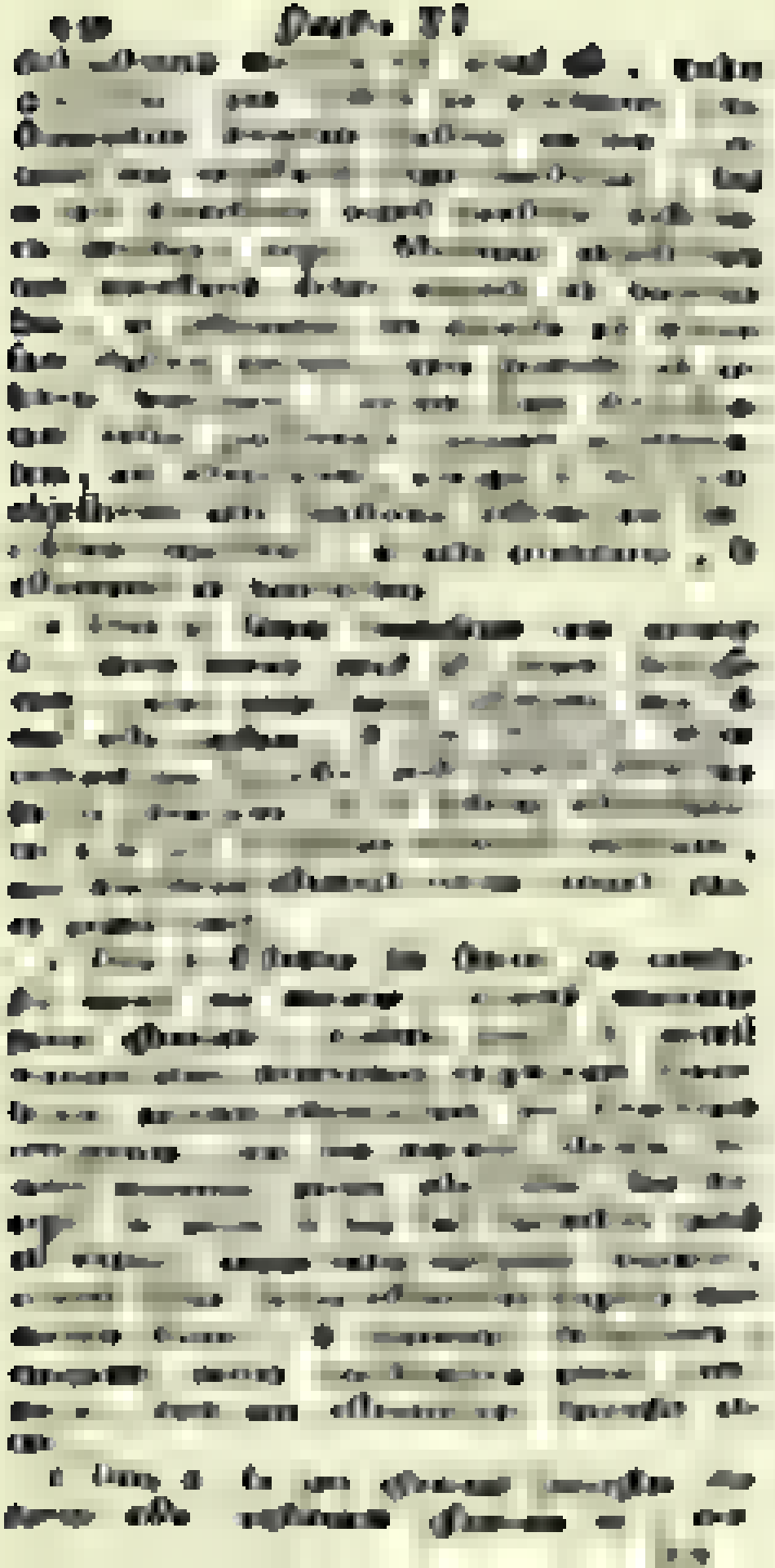
Dico 1. *Differentiæ formales*, et complexæ non sunt ens quod aliquid dici ab æternitate à complexum possunt esse esse.

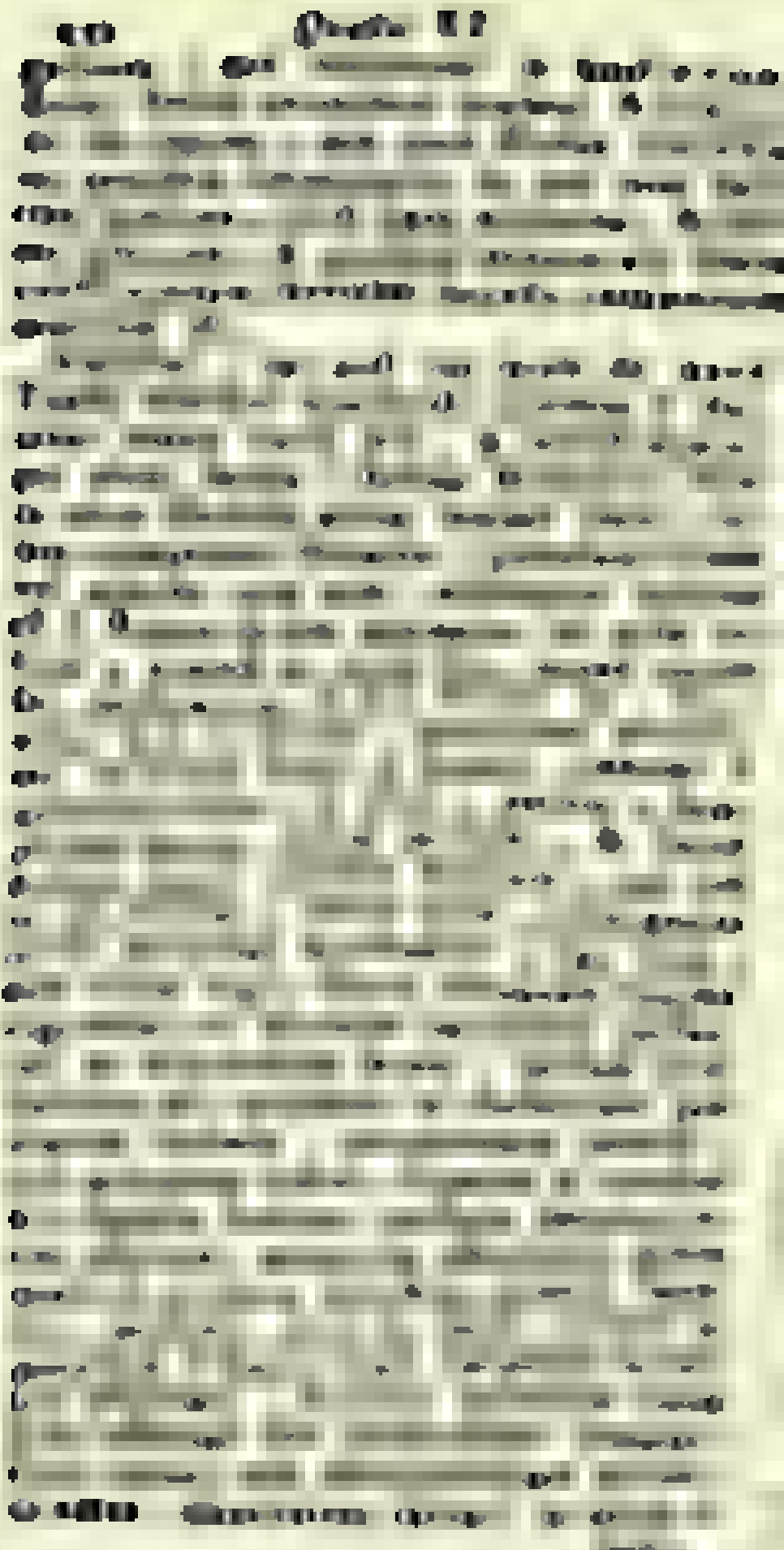
Prob. quod dicat ens, quia aliquo modo possunt habere de esse à possibili quoniam, et tamen ab æterno nullum ens fuerunt esse quoniam.

2 Dico. *Differentiæ formales complexæ dicta distinctio à creatione mentis*, per aliquid fore complexum, aut mentem divinam posse efficere ut esse existentiæ, tunc à dicta principium ex quibus non dependunt complexum divinæ mentis esse, non dicunt de parte objectivum esse aliquoniam existentiæ tunc existentiæ.

Prob. quod negatur, quia non possit dici ens, si quia hoc signum non possit esse

3 Dico 3. *Differentiæ formales complexum* [illegible] *distinctio* [illegible] *esse* [illegible]





bjectivo, quòd præbet fundamentum facile arbitrio hominum præstandi deperitatem Hoc meritum manet semper etiamsi partes fluant, & secundum conditiones rerum non enarrabiles disformi æquabilitate formas diversissimas rebus adducant.

PRÆDICAMENTA.

1 PRædicamenta sunt Prædicata Generalia quæ reperiuntur in omni re, & possunt prædicari de omni re Aristoteli placuit ea in decem classes distinguere, alii distinguunt in pauciores, alii in plures.

Distinguit igitur Aristoteles Prædicamenta

1mò in Substantiam.
2. Quantitatem.
3. Qualitatem.
4. Locum.
5. Tempus.
6. Actionem.
7. Passionem.
8. Relationem.
9. Situm.
10. Habitum.

Finis hujus divisionis apud Veteres erat, ut de omni re ex tempore aut differere, aut probabiliter disputare possent hinc Aristoteles de prædicamentis fere nihil tradidit, nisi definitiones nominis, & divisiones. non tamen videtur hæc divisio esse accurata, quia omissa divisione substantiæ, tantùm in novem classes accidentia dividit, & inter hæc

ipsa membra divisa non omnia pugnant
[illegible] [illegible] [illegible]
[illegible]

1 Ante Predicamenta Aristoteles agit de universis, æquivocis, & analogis, ita posset [illegible] Ante Predicamenta Porphyrius vero Predicabilia ut prævia ad totam Predicabilium seu Universalium, tum denique vocat Ante Predicamenta Scholastici vero [illegible] Ante Predicamenta & Predicamenta, commentatores, Metaphysicam partim quidem Logicæ, admiscuerunt, & in Ante Predicamenta de ente & parte, de Contrariis, de Universalibus, de Præsentiis &c. tanquam ad illa attribuere generalibus communia omnia, agere cœperunt. Hos in ista sequamur: adeoque

Quæritur Primò Quæ sit regula partis, & totius?

Secundò Quæ sit regula contrariorum & diversitatum?

Tertiò An ens universè sumptum Deo, substantiæ, & accidenti?

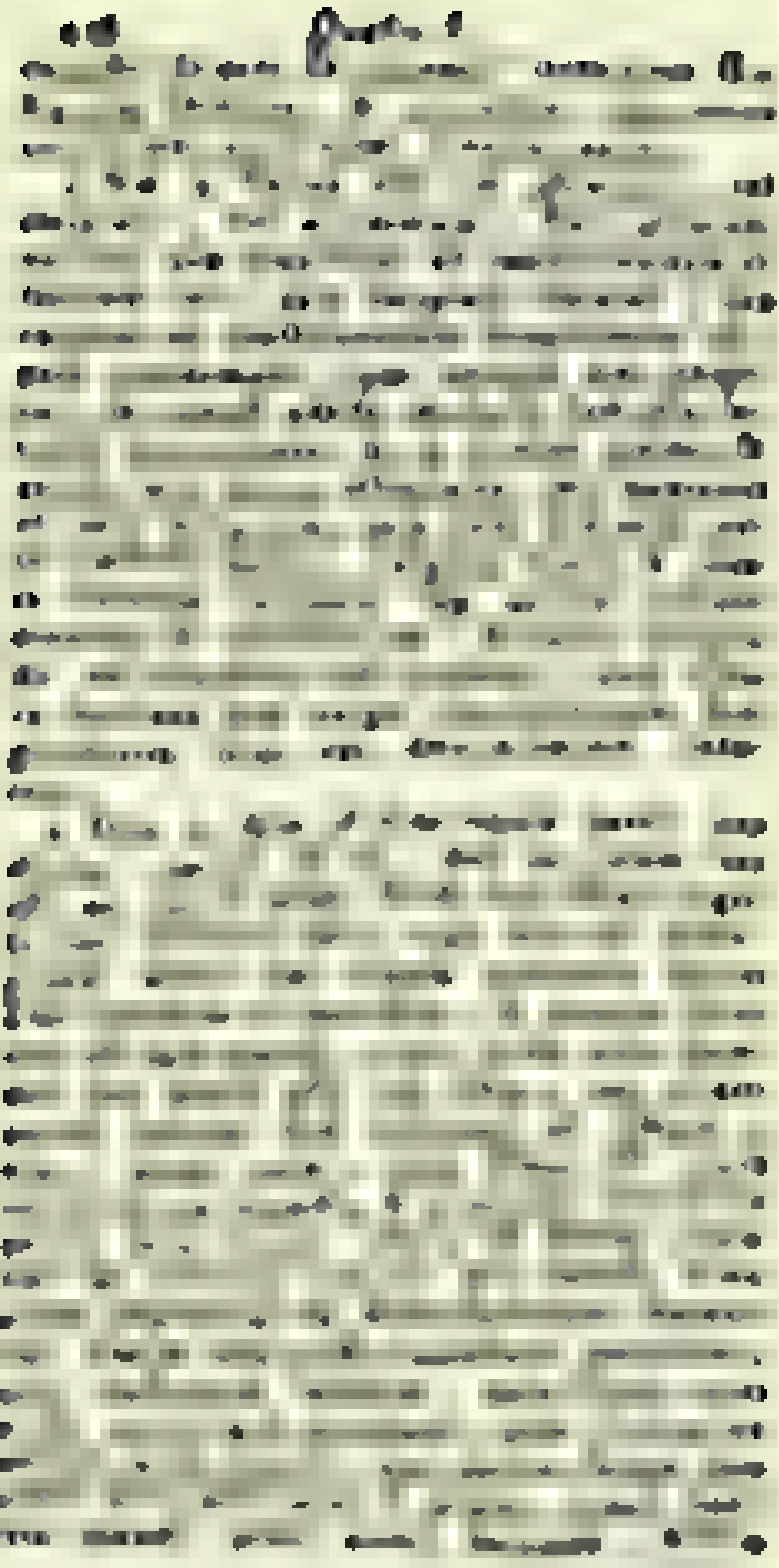
Quartò In quo consistat possibilitas entis?

Quintò Quæ sit natura Relationis?

De istis Predicamentis agetur in Physicis.

QUÆ-

QUESTION



non potest concipi sine aquate, & tamen homo non est pars albedinis, ergo si ad non est pars sine qua aliquid non potest concipi. Idem patet de stanti & sedente, quia stantia verba sine sedente non potest concipi sine se habente figuram, nec remanducare sine comedendo. Similiter Petrus non potest concipi sine humanitate, & tamen humanitas non est pars Petri.

9 Dico 2. *Pars est id, sine quo non potest, aut potentia formaliter totum, & non potest formaliter potentia totum.* Secunda conclusio patet quoad primum, quia homo non potest non formaliter concipere totum, formaliter enim potentia totum est subiectum, quam formaliter concipere totum. Prob. con. Haec regula est universalis, clara, & facile applicabilis, ergo est bona. ngr. prob. ab inductione, & non potest afferri instantia in qua non procedat, sic rationalitas est pars hominis, quia animal non potest non concipi hominem, & sic pedes & pectus & reliqua omnia huius conceptu hominem. Similiter inductive sicut potest circa alia tota.

6 Dico 3. *In Materialibus ad Differentiandum partes à non partibus possunt formari sequentes figna.*

1 Illud est pars, ad quod homines attendunt dum immediate cognitum aliquem loquuntur de re.

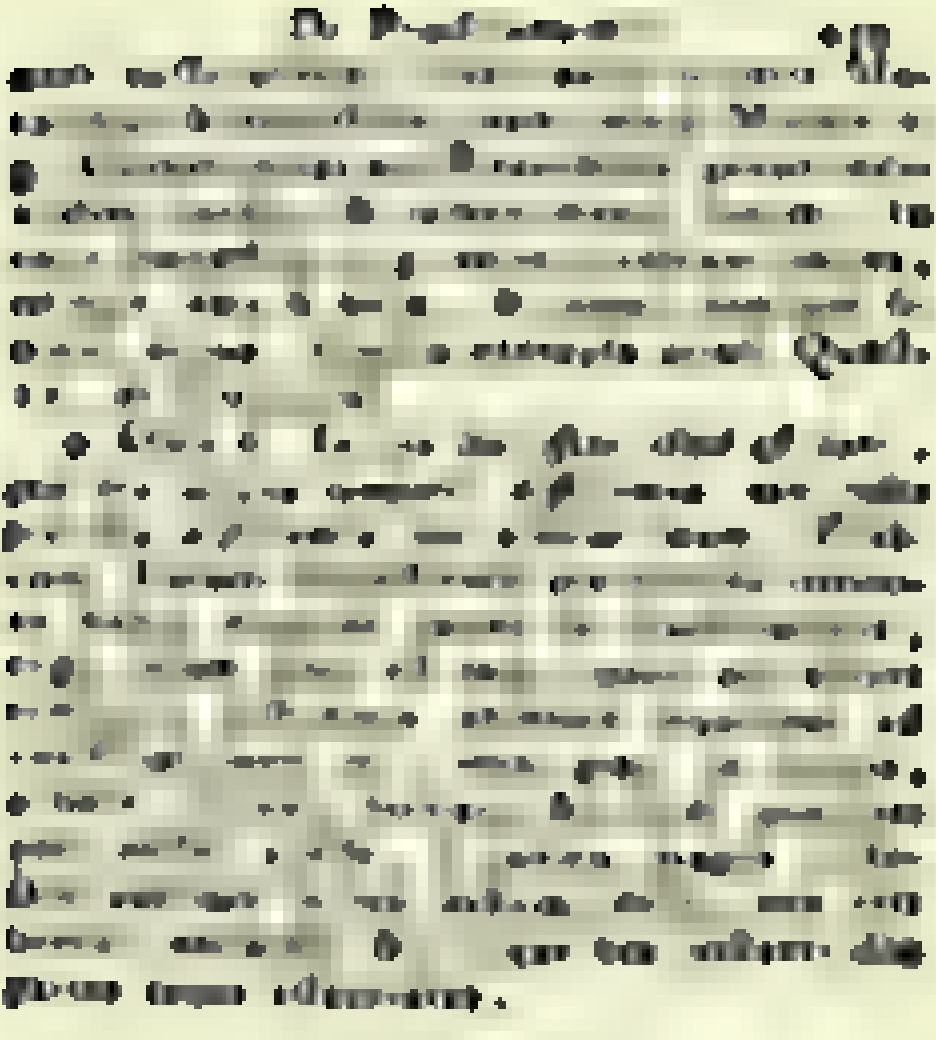
2. Illud est pars, ad quod homines attendunt dum requirunt causam immediatam alicuius de proprietatem concepti.

g Illud est pro, et quod homines stupendos dare impetus ad regnum Dei, sicut Petrus dicitur, quod ad verbum, Reputatus, Ecclesiastes, Sacramentum.

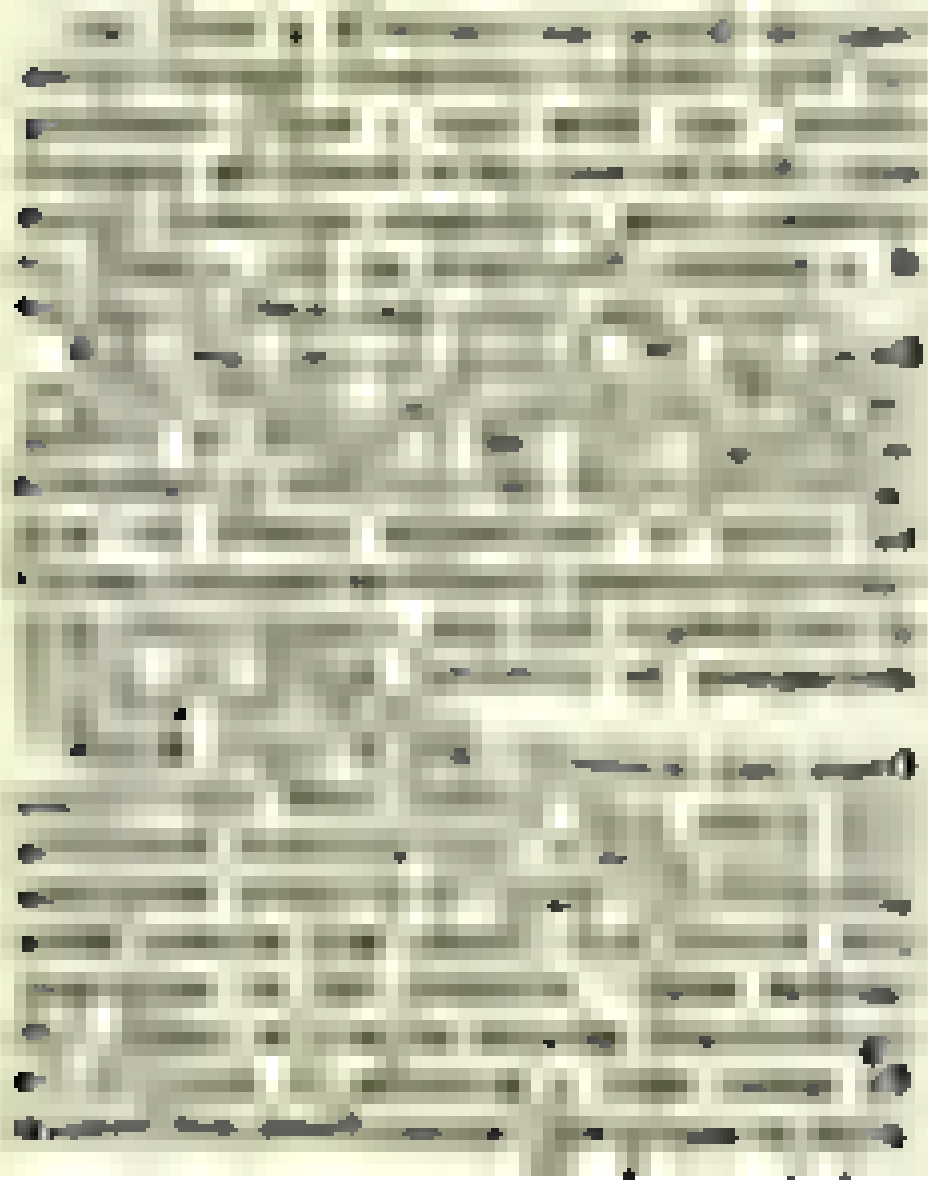
Prob. ens. In eo enim gratia dependens ab arbitrio hominum, ergo illud est pro, et quod homines prædicare, dum igitur in his arbitrio non erat prædicare, sicut habebant quam corporeum ministerium.

y Dico, Petrus respondet ei, quia in credendo est Deus me ipse respondet, sed Petrus dicit, Evangelium dicit in quo est quia ei non intelligunt homines, quia quia Petrus dicit sic dicit quidem Petrus. Et ideo non dicit Petrus quidem et ei in quo est potest, non dicunt mihi homines a Petro, sed dicit ei potuerit Petrus non respondet mihi, quia ipse non dicit homines respondet mihi in potest ei non dicit ipsius prædicare. Illud quod non est quia ei non ipse quidem respondet. Prob. non pro dicit ei quod dicit ipsius dicit ei quia non dicit, et quod ipsum ergo homines illud est pro respondet non potest dicere, non potest tamen.

¶ Dico 4. In pro Matt. 16 Marc 8 prædicare mihi pro non est mihi ei dicere ei Prob. non in corpore carnali mihi pro mihi pro dicere ei, quia non pro mihi pro, ergo mihi ei dicere mihi non pro quia mihi ei dicere, mihi, non ei quod pro respondet.



ptes cog
ne Dei.



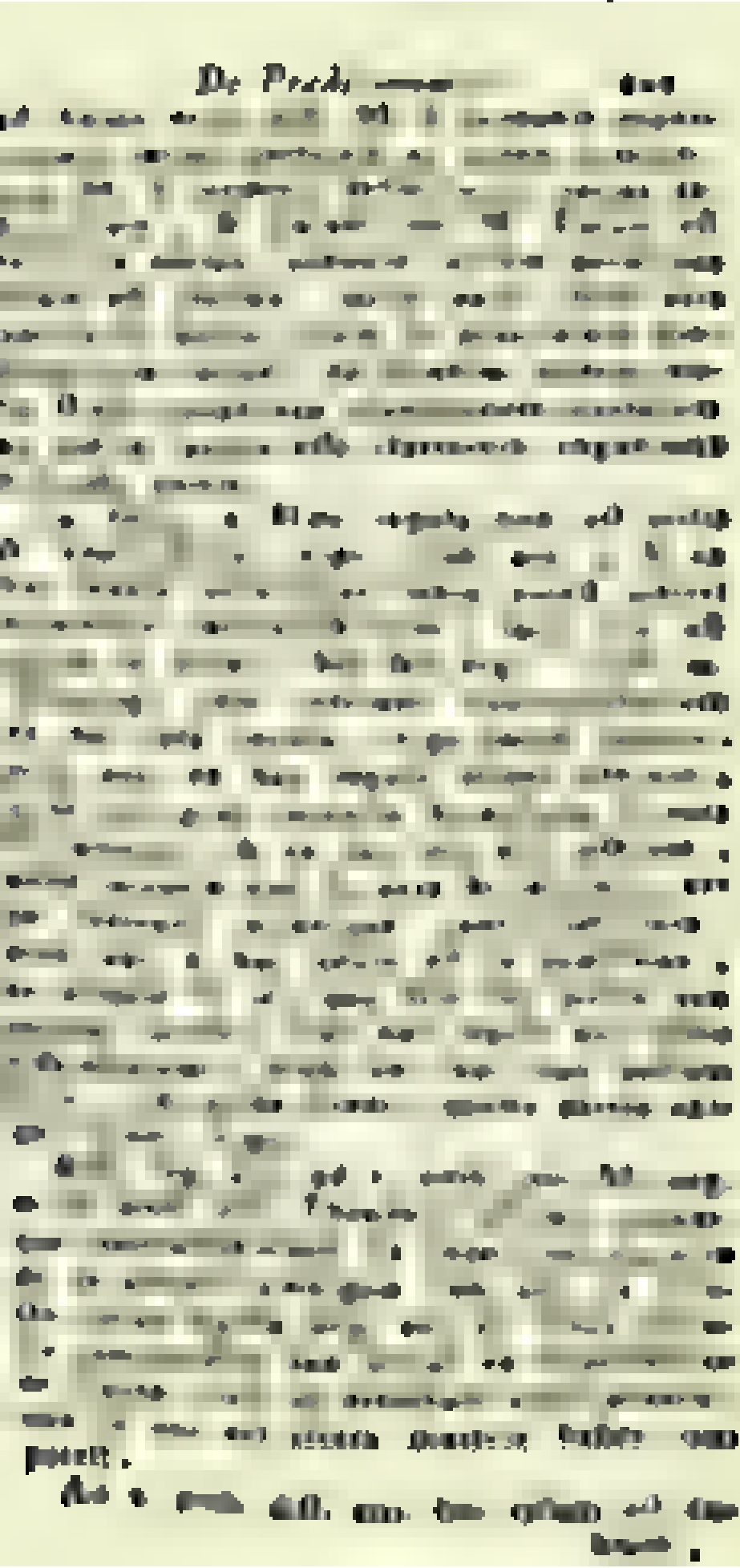
p. q. 64 minus per corpus, tamen non de-
bent esse corpora in pane sacramentali
duo diversa et concludunt ergo aliqua
accidentia, quæ est absurdum, quia
per se, quæ semper remanent in re-
bus, non possunt, regulam quare alia quan-
titas et hypostasis possibilis non vere in
hypostasi impossibili, via et forma sic aliud
esse possit, quia sola esse ipsius non remo-
vet rem, et possunt quandoque plures hy-
postasi competere.

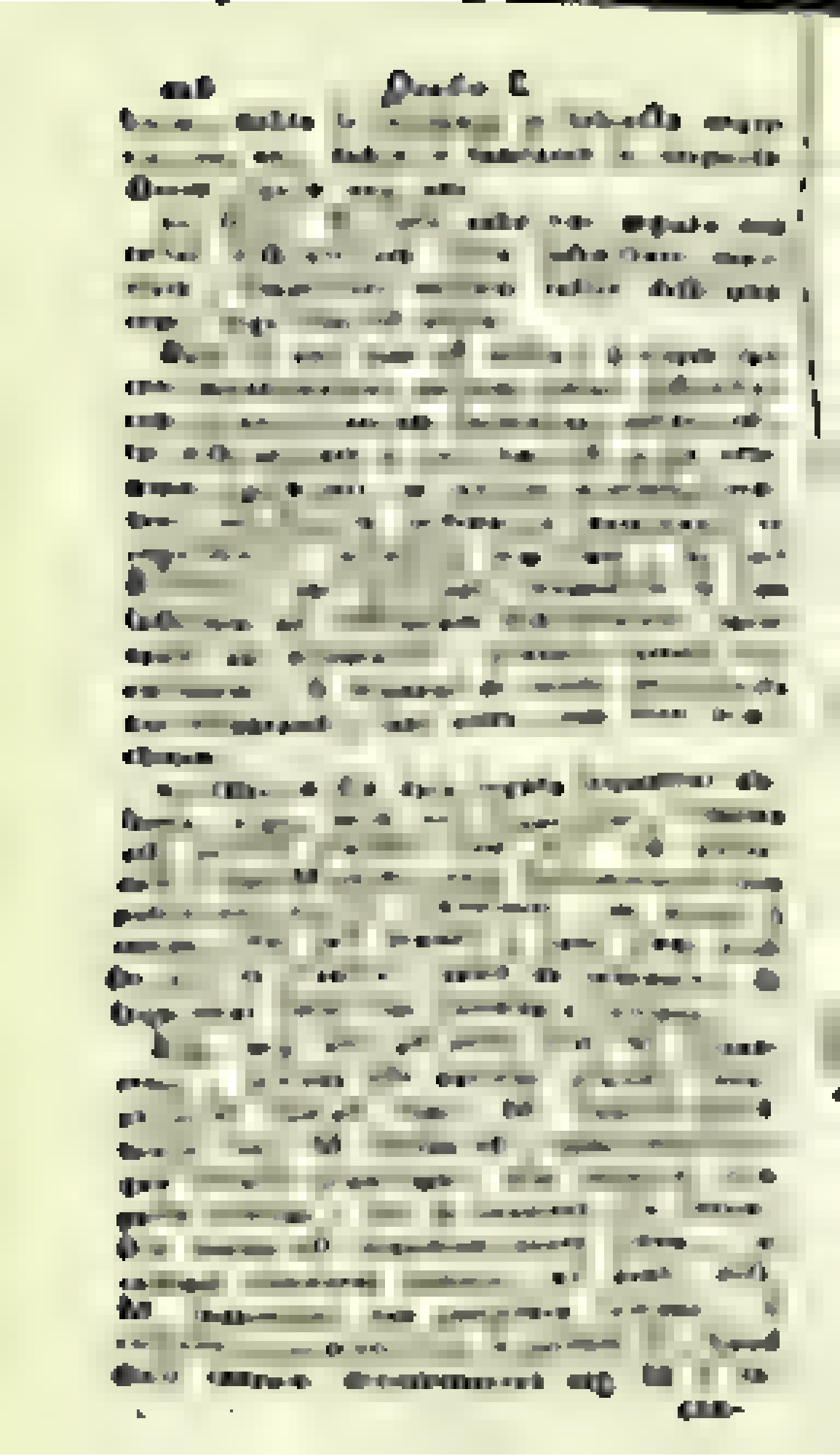
1 p. Dico 1. In regula patet ex vera
fide in hoc, quia non est contradictio ut
dicit ergo M. prob. 1 hoc regula est vera
in tota creatura, quia non videtur pos-
sibile, quia una pluba & plures accidentia
alibi esse possunt esse. Sed hoc est falsum,
quia non est contradictio ergo prob. 2
hoc est hoc non videtur posse esse quia
aliqua potest, quæ possunt esse pro Sed
hoc non est contradictio ergo ab prob. 2,
quia in hoc corpore non possit plura corpora
esse, si non esset contradictio ergo non
possunt aliqua plura, & sic pro tota
ista pars.

2 p. 2. M. ad prob. quod M. 2 ex ad
hanc prob. nota 2 M. 2 ex ad prob. dico
non possit plura corpora in hoc sacra-
mento, si fides non esset quia non possit esse
corpus & non formaliter & habeamus non
pro 2 pro Patres dicere corpus ad alium
pertinens, adeoque possit esse ex vi
de verbis, quia verba sonant, videtur hoc
mentis, adeoque formaliter in veritate
quia ex vi verborum sic ut videtur esse
hoc Corpus Christi sit vere Deus, non
sequitur quia, & tunc illa ab-
surdum erat ergo non valet

Dico 2 Dicendum, ut quo non plura
illum hoc formaliter possunt aliqua plu-

ra-



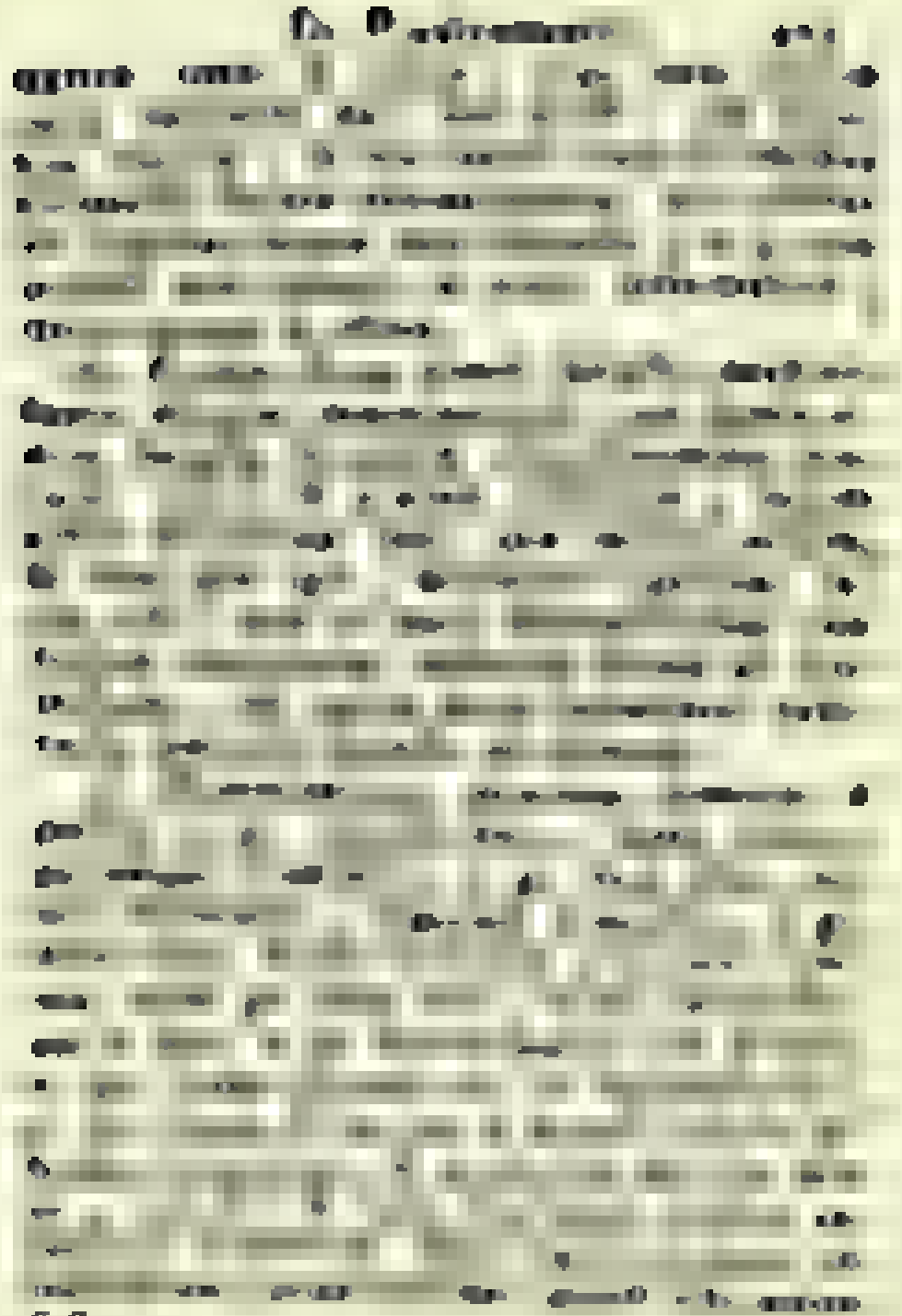


QUÆSTIO II.

Que sit Regula Canonum, & Decretorum?

CAnonum vero, quod penè omnibus [illegible] quæ pendet ex regula. Regula autem dicitur à regendo, quia sicut regula [illegible] ita & regula [illegible] Regula autem dicitur à Rectore; & hanc [illegible] Rectorem, qui [illegible] Rectorem [illegible] Rectorem [illegible] Rectorem

[illegible] [illegible] [illegible] [



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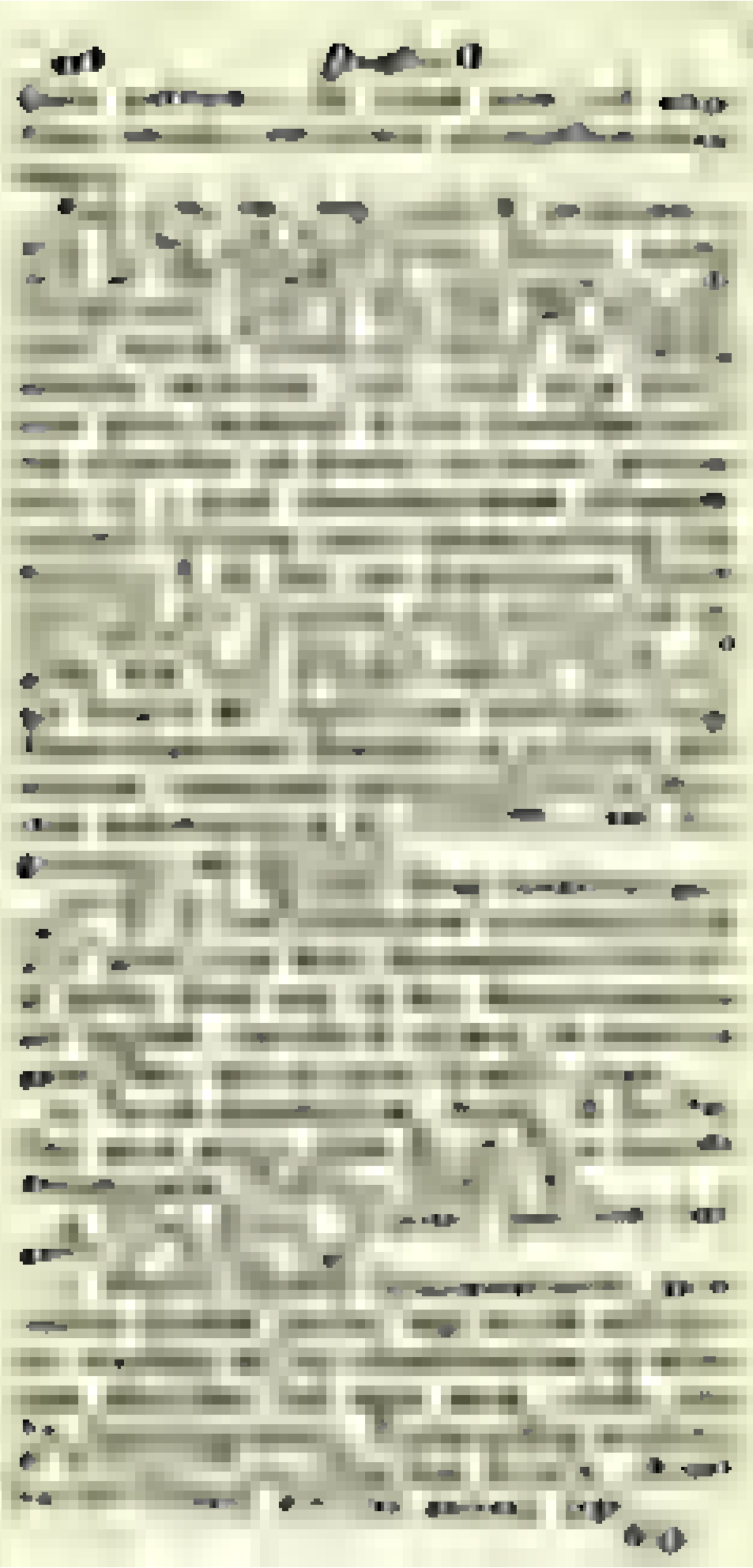

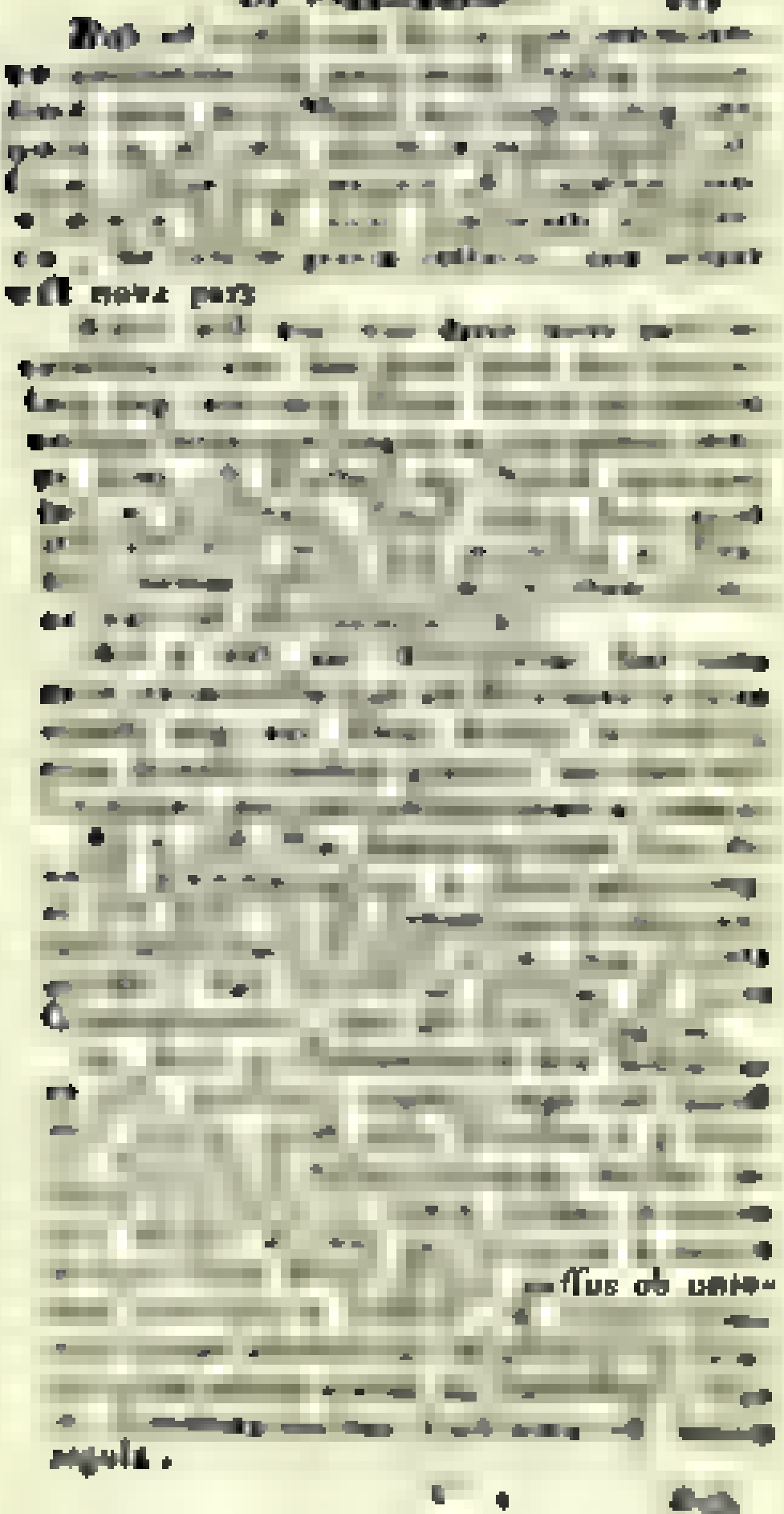

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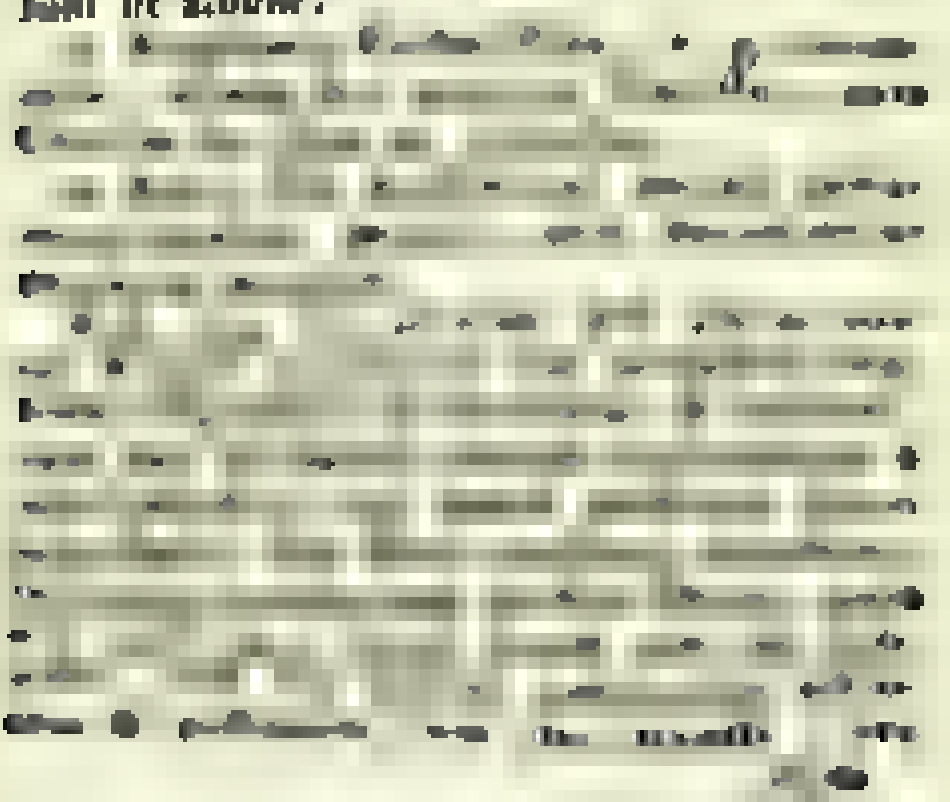
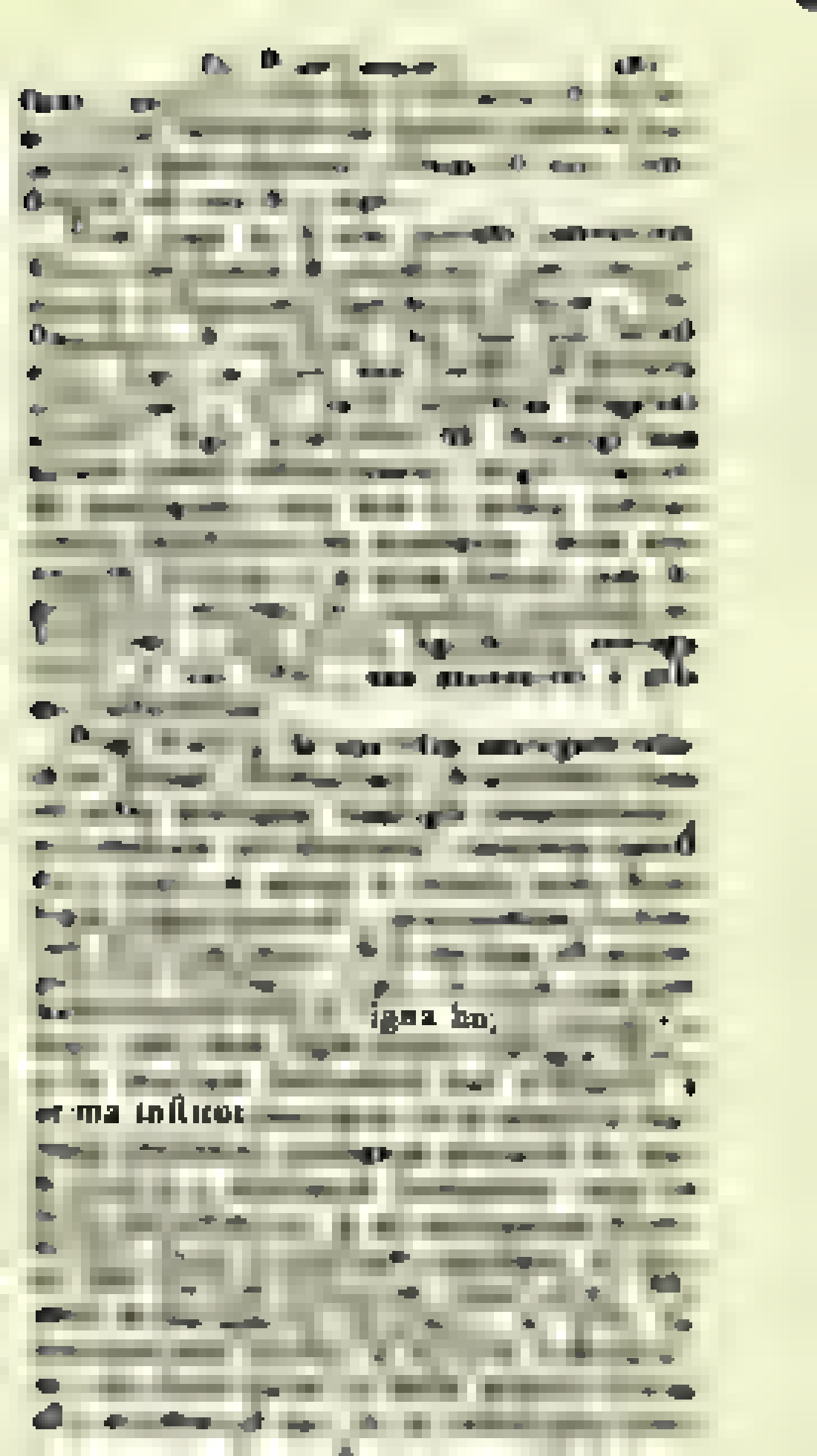
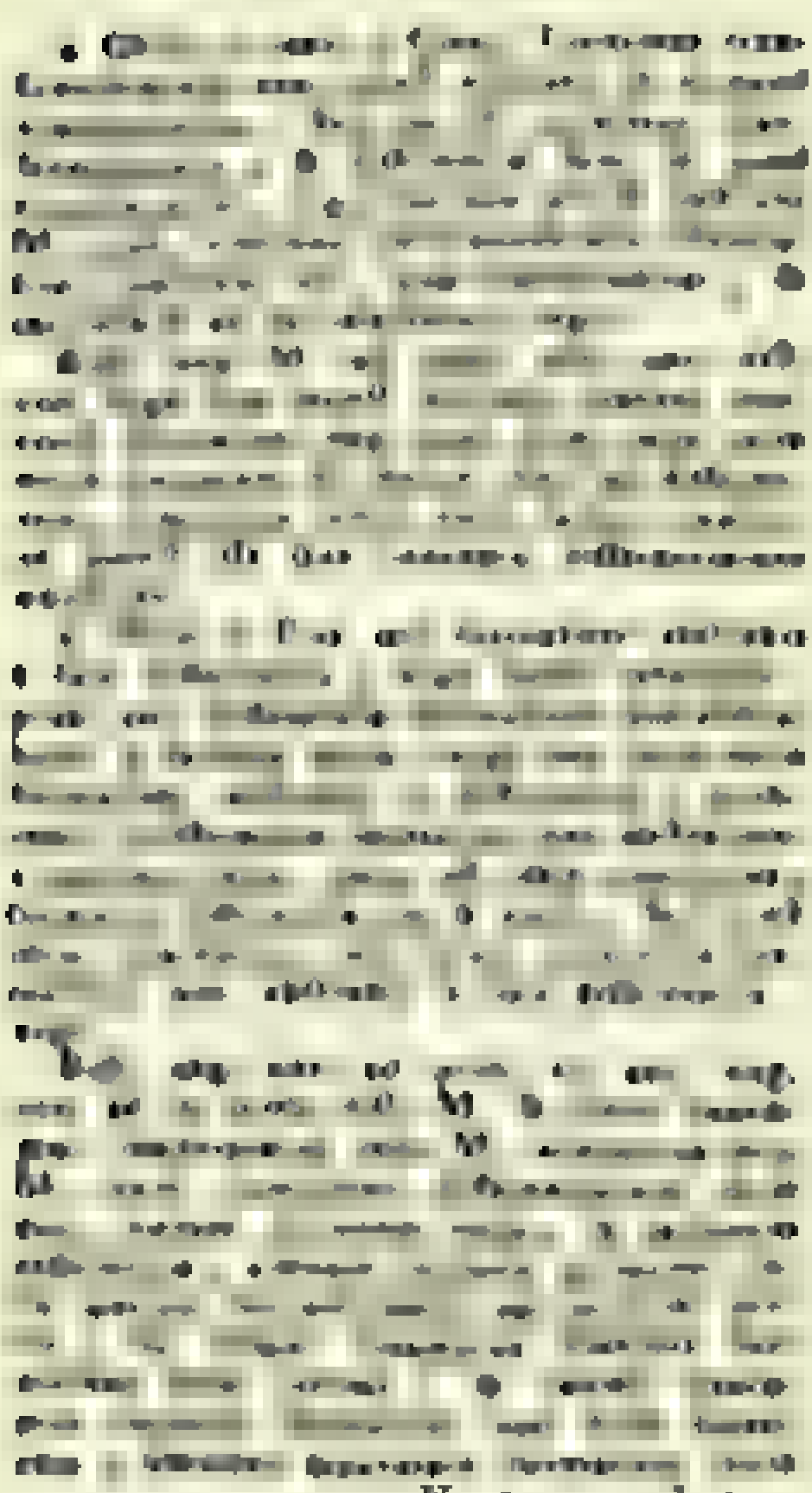
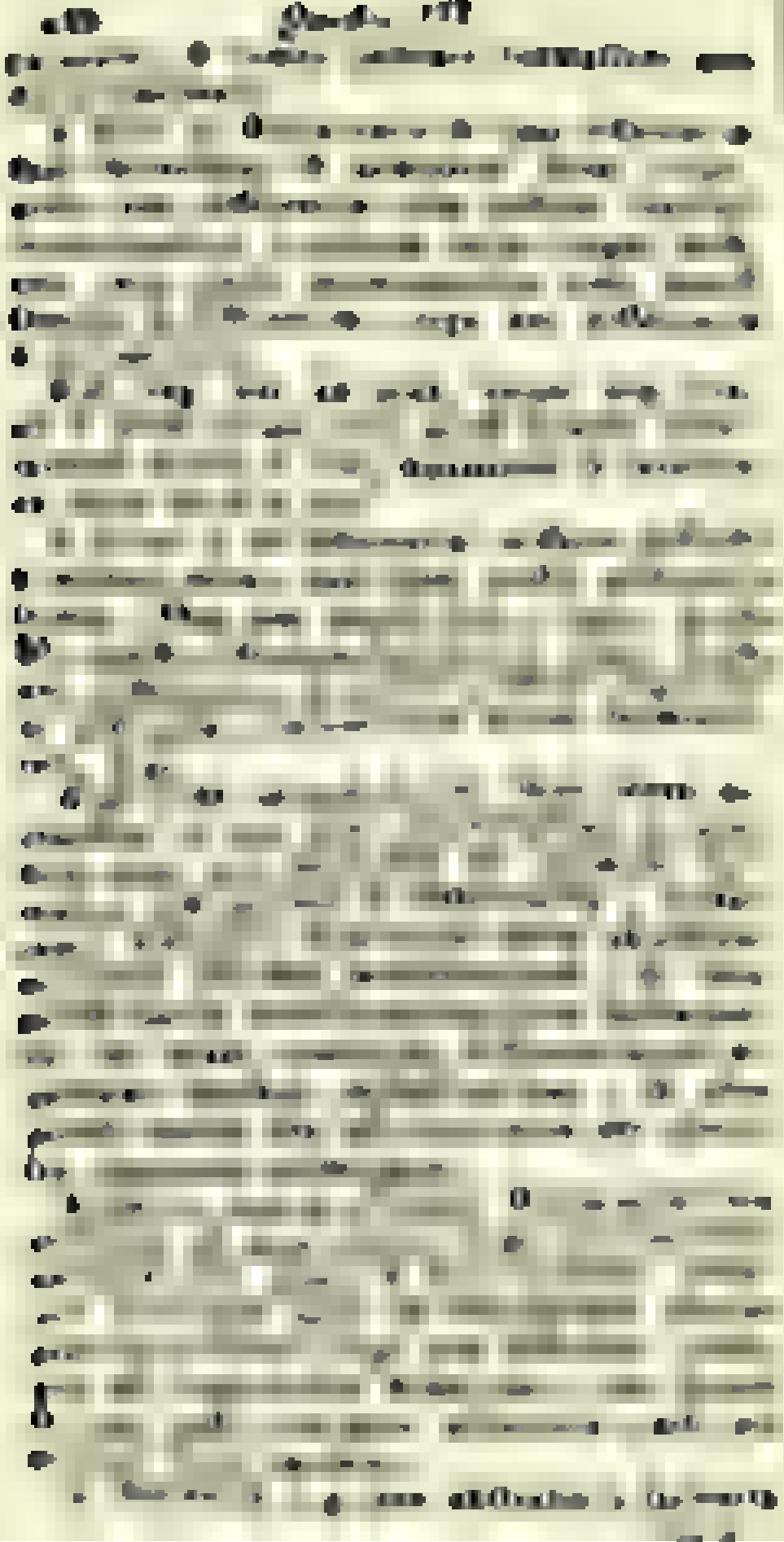

hum fit zabum.

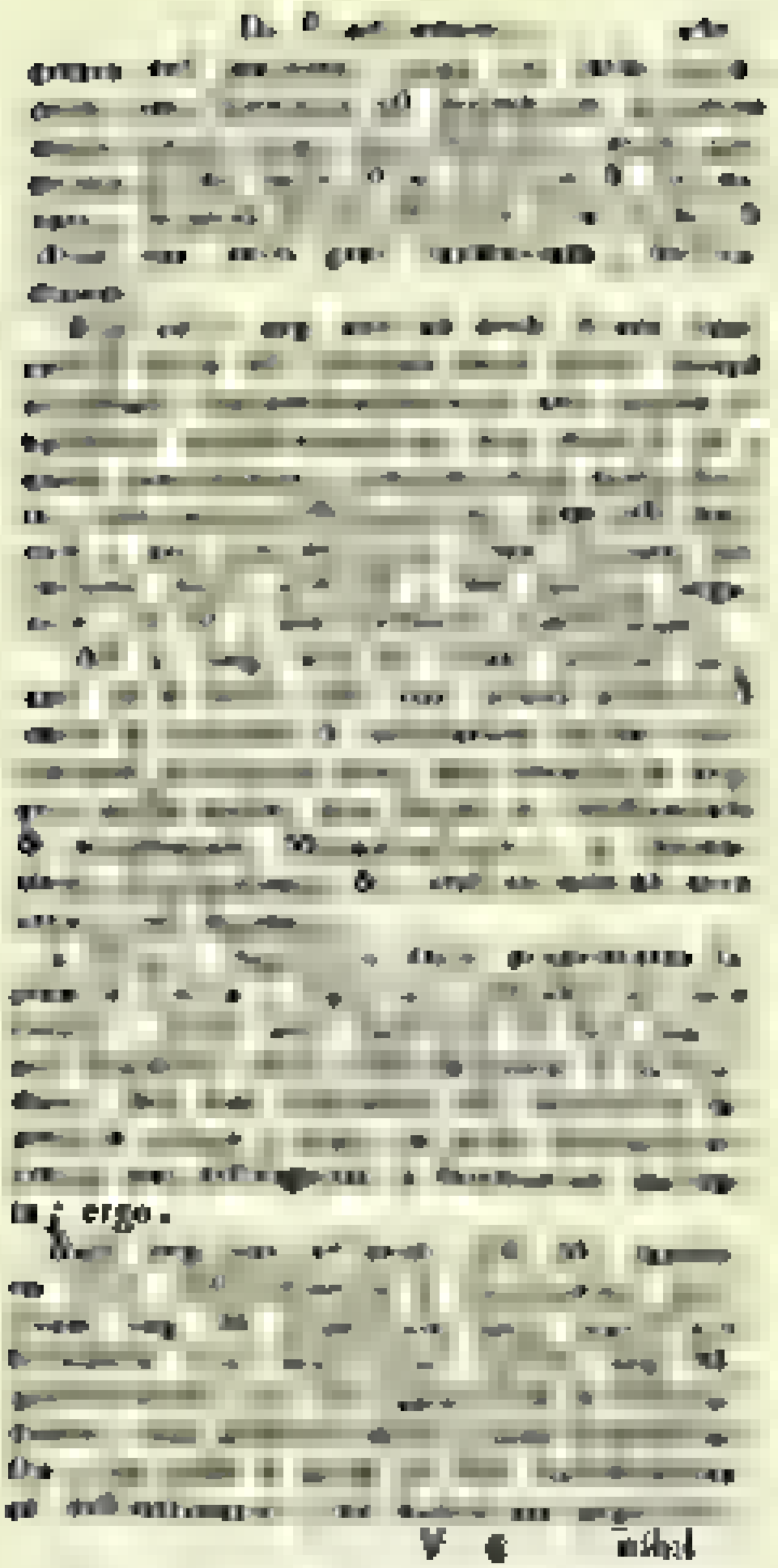
QUÆSTIO III

De Confessione Peccatorum, & de ejus effectu, & de certis quibusdam Dubiis circa ipsam, & annexis.









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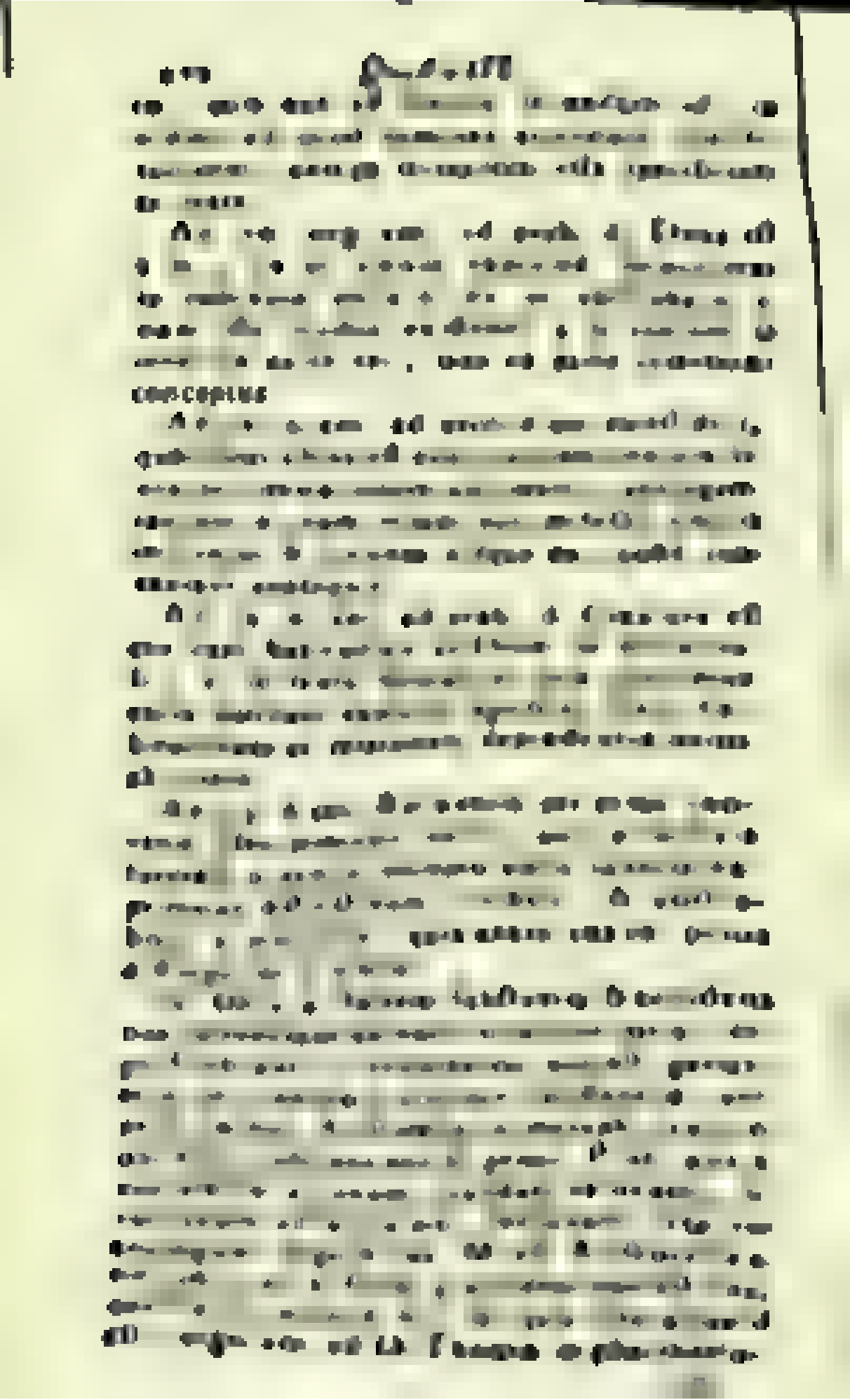
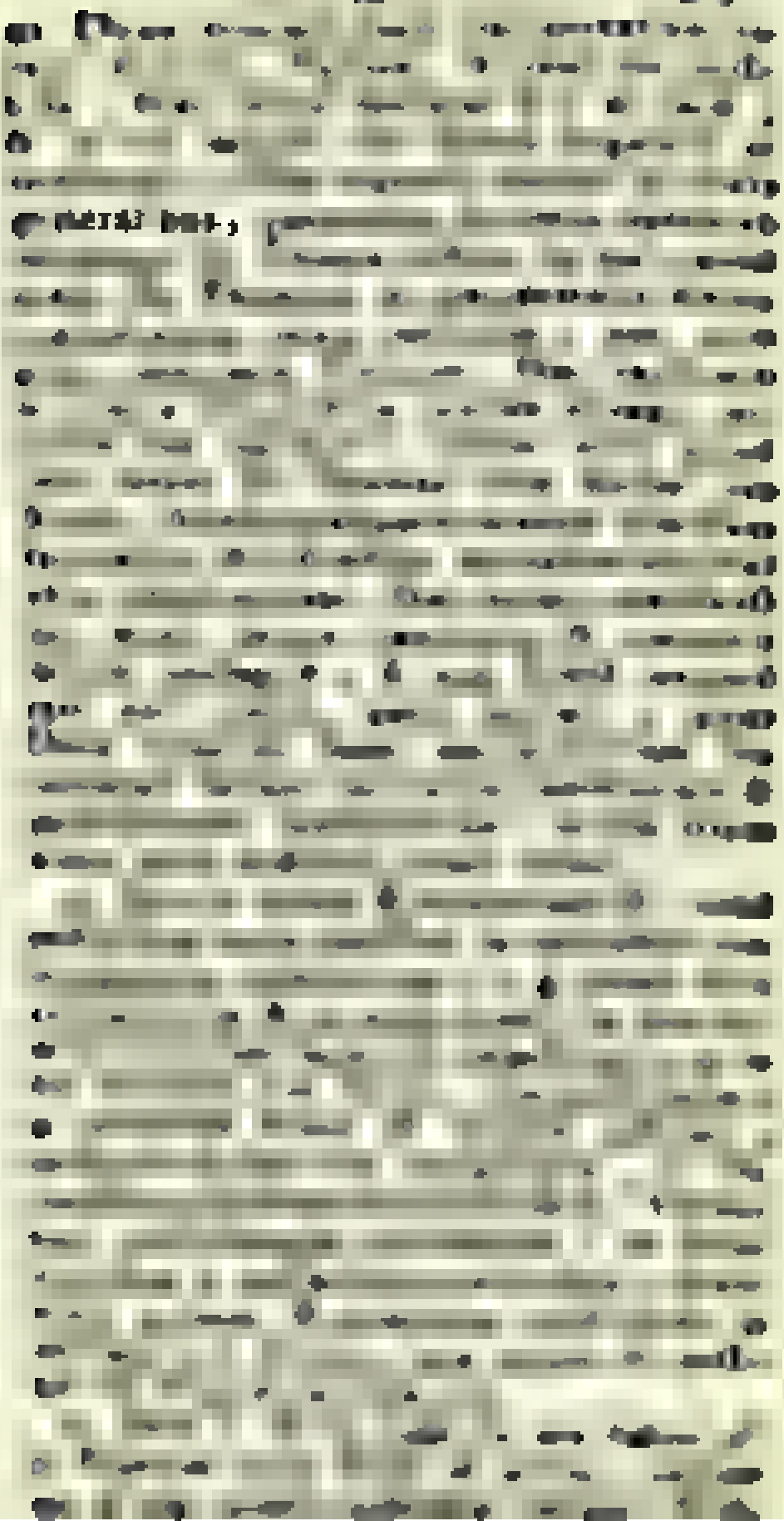


QUÆSTIO IV



[illegible]

Prob. 2. Omne ens [illegible]

Prob. 3. Omne ens [illegible]

Prob. 4. Si non [illegible]

5 Deus [illegible]

6 Deus [illegible]

7 Deus [illegible]

non possibile habet locum possibilitatem ex parte rei.

Prob. min. 1. Tum possibile & impossibile essentiale dicunt respectum ad Deum, ergo non possibile ad creaturam quia non creatura dicunt respectum ad Deum. 2. Non possibile producere contingenter dicit non producere, ergo.

Prob. min. 3. Tum possibile respectum necessitatis dicunt respectum ad Deum; ergo non possibile non dicit respectum, quia non habet locum necessitatis ex parte rei, ergo.

Prob. min. 4. Actus ex hoc quod est actus est ens, ergo non possibile est ens, consequentia patet, quia ens possibile ens possibile ens possibile ens possibile. Hoc non est ens, ergo hoc non possibile non est ens possibile, quia non habet locum aliquid esse ultra possibile, ergo.

Prob. min. 5. Tum possibile dicunt impossibilitatem creandi, ergo non possibile est ens simplex, consequentia patet. Deus impossibile est Deus, ergo hoc non possibile est ens simplex, quia non est Deus, ergo non possibile non est Deus, quia non habet Non-Deitatem, ergo non possibile non est.

Prob. min. 6. Tum possibile differt ab ente actuali, ergo non possibile non est ens possibile, consequentia patet, quia non possibile non differt ab ente simplici, ergo non est ens, quia ens non est ens, ergo non possibile non est ens, quia non habet esse, quia non est ens, ergo non possibile non est ens, quia non habet esse, ergo non possibile non est ens, quia non habet esse, ergo non possibile non est ens, quia non habet esse

[illegible] [illegible] [illegible] [

[illegible]

aliquem ab aliqua causa, ergo dicta privatio potest ad omnipotentiam Dei; non est possibile dare contingentiam, & argumentum accidentale ad essentiam, ergo.

2. Si hæc propositio *Deus est possibile*, debet habere verificativum necessarium, ex quo dicit aliquid necessarium. Sed hoc ergo.

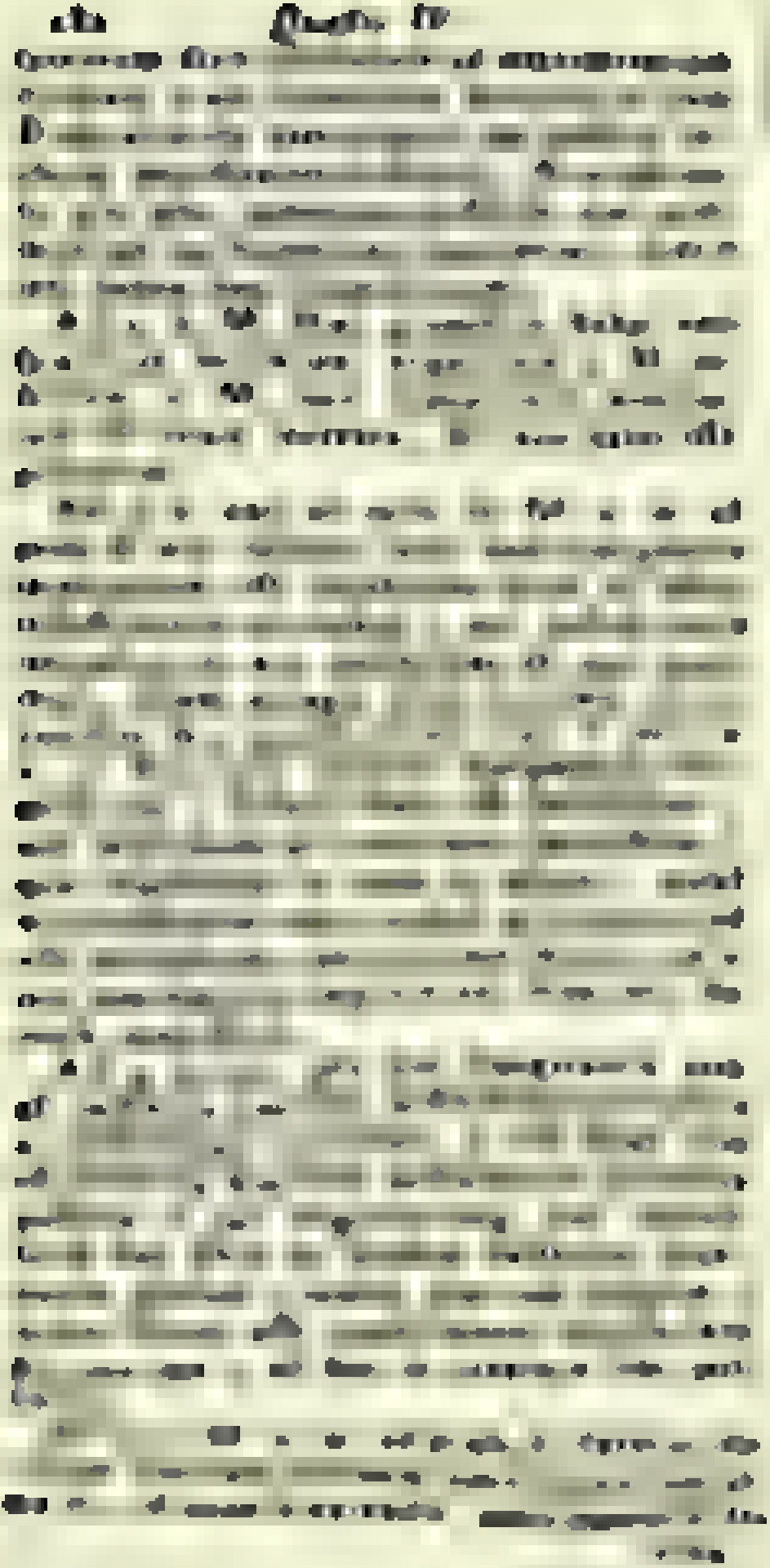
3. Non repugnantia terminorum non est sufficiens ratio esse possibile quod, ergo possibile esse dicit aliquid plus quam non repugnantiam terminorum probatur 1 quia non repugnantia terminorum a parte Petri non est sufficiens petitum, esse non est aliquando realis a parte possibilitatis. Sed hoc ergo in prob tabula causa producitur non repugnantia terminorum non est sufficiens esse in alterum ergo.

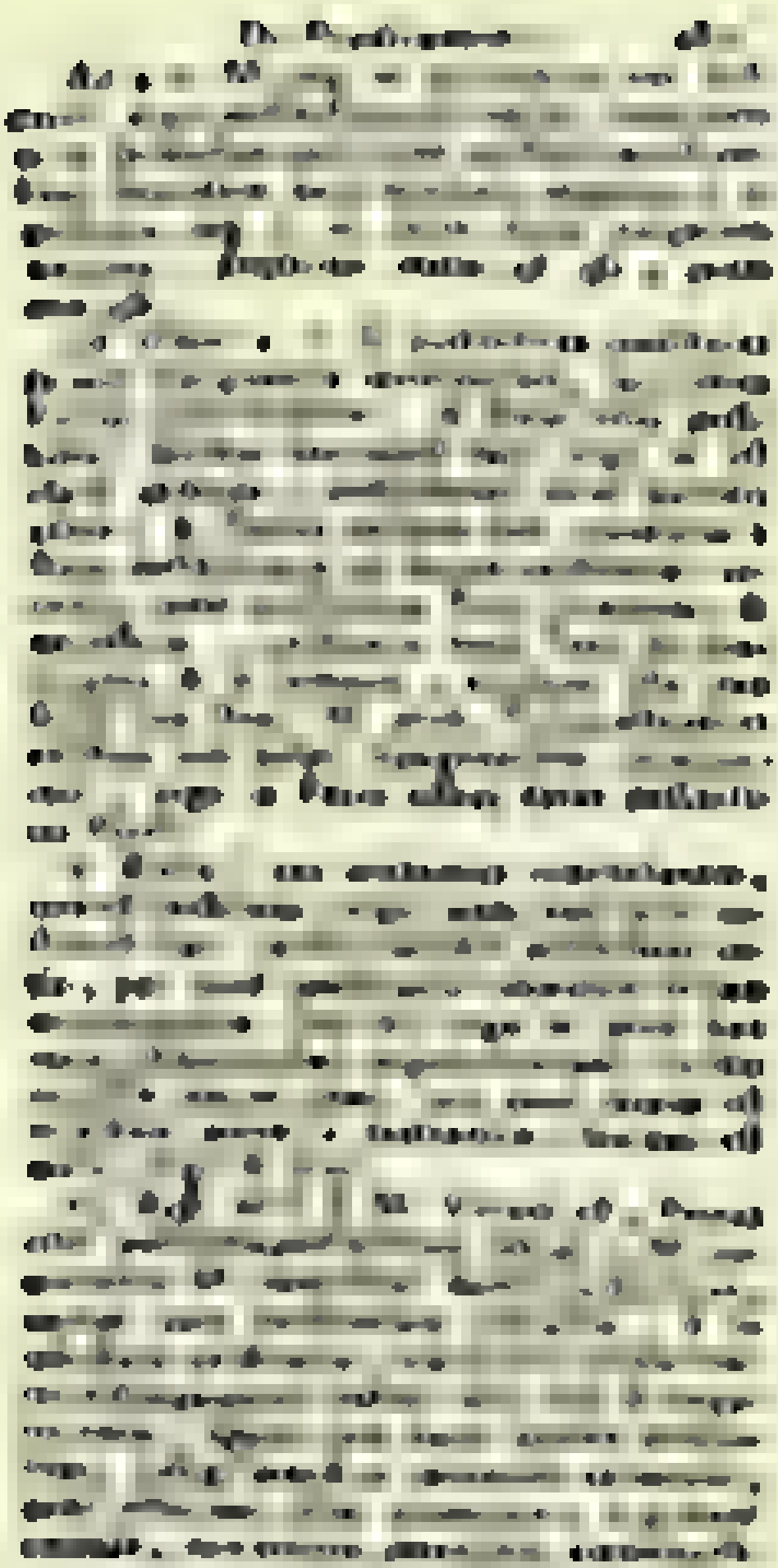
4. Ipsa non repugnantia terminorum cum est possibile a fine Deus ergo non repugnantia terminorum non est formale constituens esse possibilitatis prob non nihil potest esse nisi per Deum cognitum actum, ergo.

5 Si possibilitas consistit in non repugnantia terminorum, esse possibilitatis esset esse pure objectivum divinum. Sed hoc non potest dari, ergo non prob, non potest dari, quia dicit aliquid objectivum Dei tantum esse potest non repugnantia Sed esse possibilitatis esse potest objectivum esse divinum, dantur objectum impossibile ergo

6. Si possibilitas consistit in non repugnantia terminorum, esse Dei esset possibilitatis esset subjectivum aliquid quia in ipsum. Sed hoc non potest dari, ergo non prob Deus omnia subsistit in ipso ergo

11. Ref. ad 1. 2. 3. 4. 5. 6. Est possibile esse





[illegible]

[illegible]

QUÆSTIO V

In qua anglo Luna?

1 A Cum de Prædestinatione, de qua hactenus disputavimus, [illegible] Deus [illegible] propter quos [illegible] Prædestinationem [illegible] Ephesios [illegible] Nos [illegible] Filium [illegible] Ephesios [illegible] Nos [illegible] Filium [illegible] Ephesios [illegible] Nos [illegible] Filium

affectum, ostende ad rationem &c.

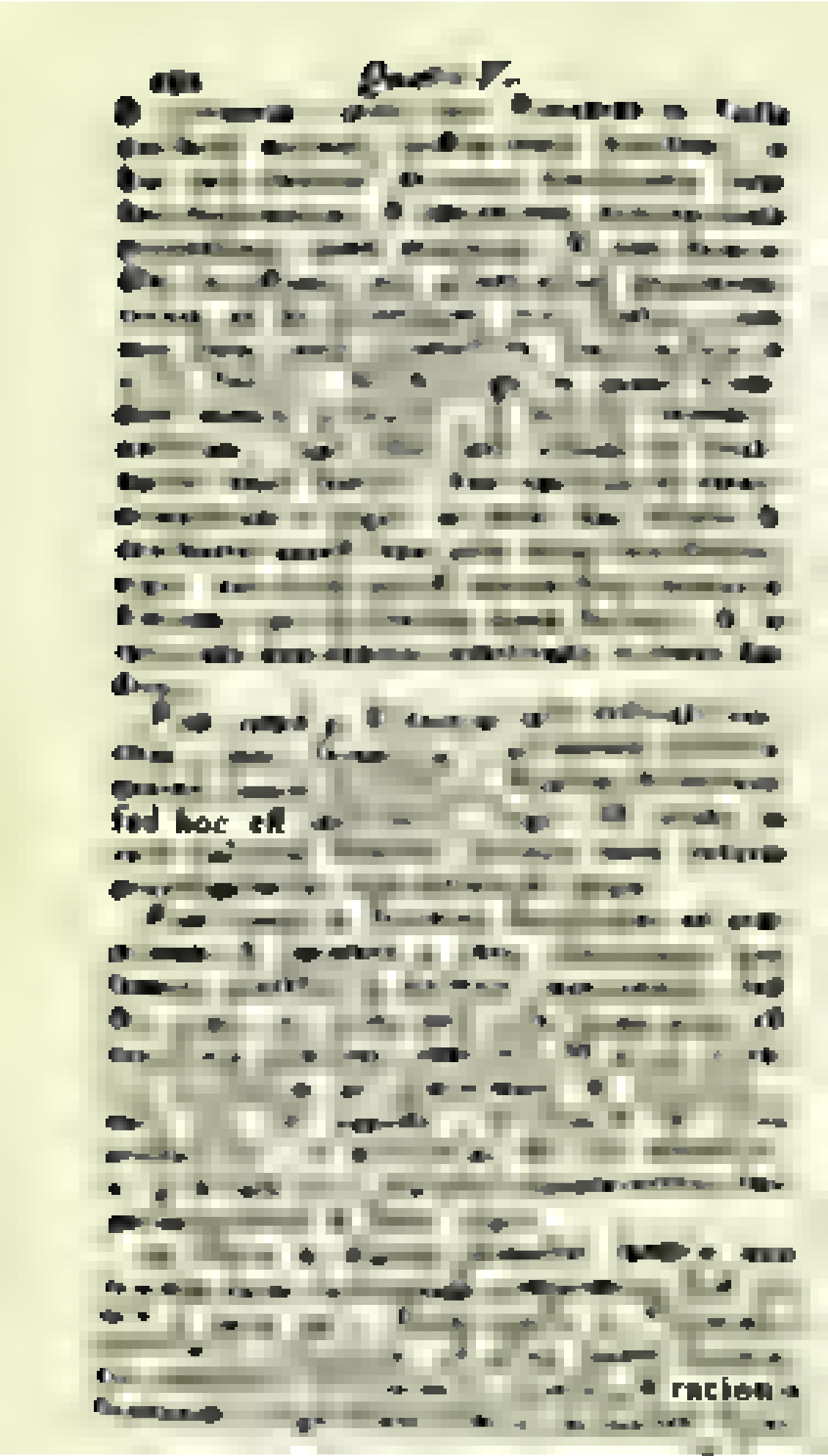
4 Quia non est Deus volens iniquitatem tu es. Hoc unde est, quod dicit, non est Deus volens iniquitatem? Quia omnis qui facit iniquitatem, odit Deum. Ergo qui odit Deum, non est Deus. Quia non est Deus volens iniquitatem, quia Deus vult nos habere rectam rationem ad creaturam (hoc enim nomen, hic vocatur rationem ad Deum.

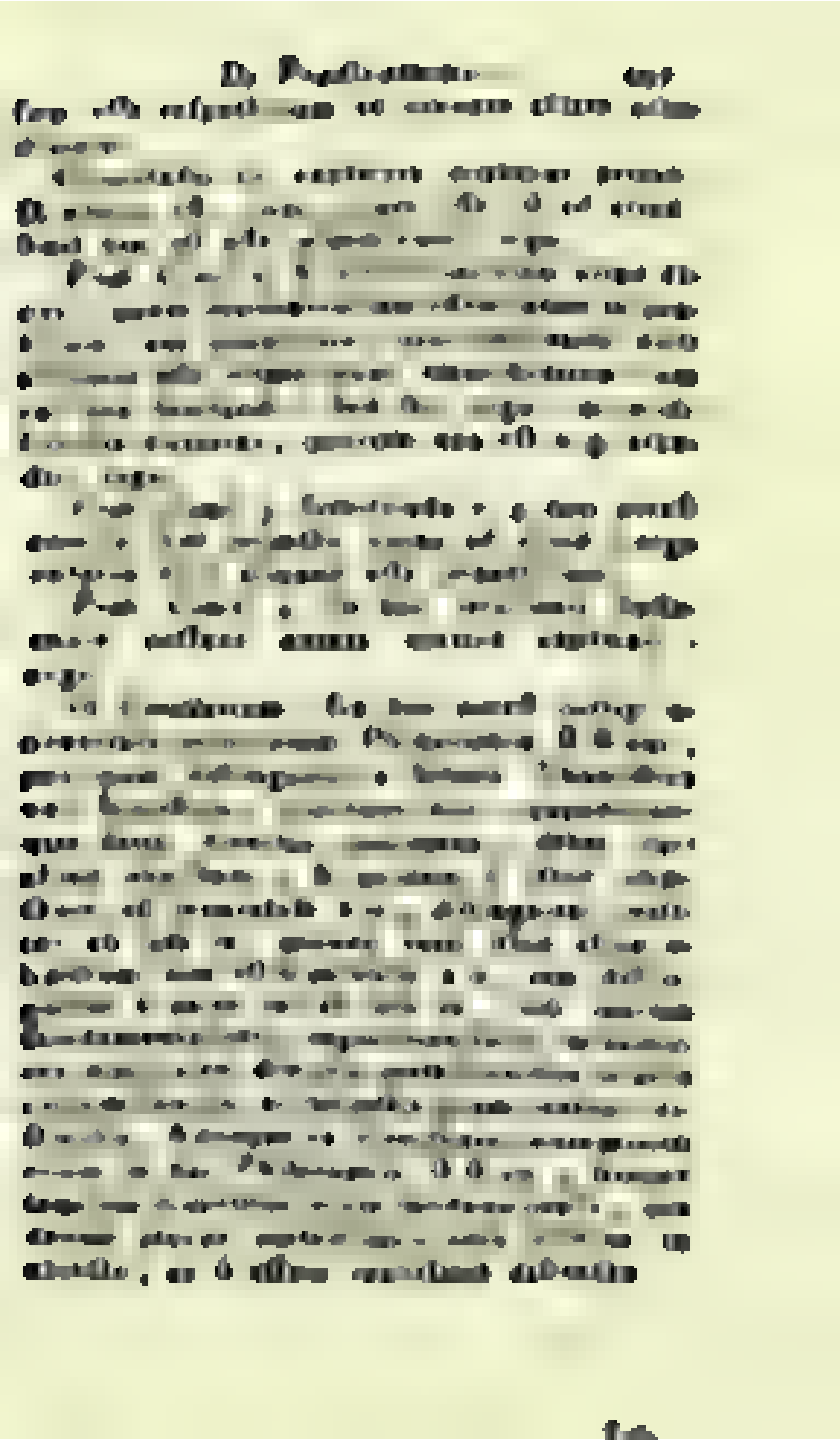
5 Quia non stabunt insipientes ante oculos tuos, & non stabunt prudentes ante oculos tuos. Quia insipientes dicit eos qui se ipsos decipiunt, & rationem rectam non habent, ut dictum est.

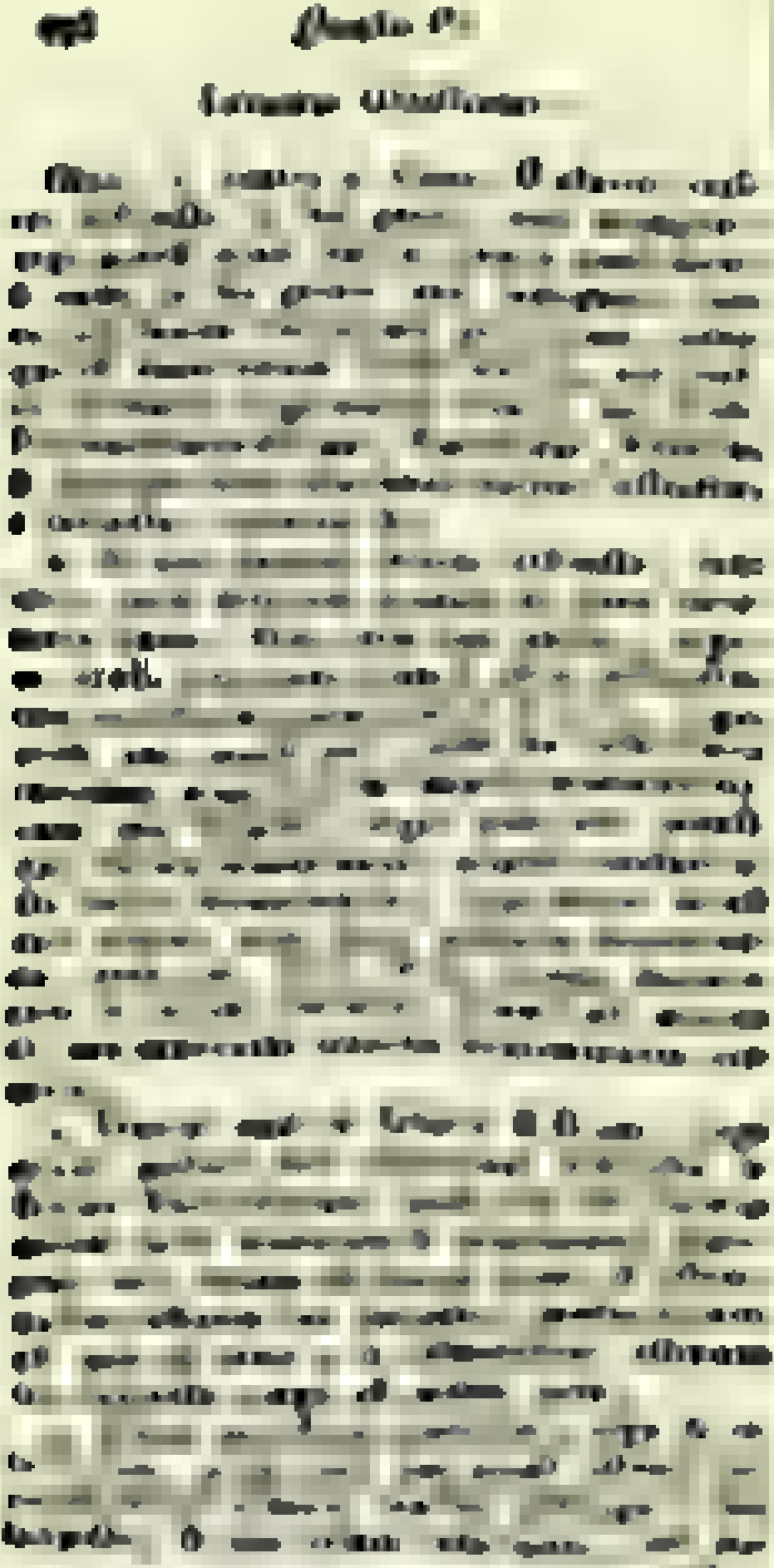
6 Quia perdes omnes qui loquuntur mendacium, & prudentes mendacii. Tu perdes omnes, qui corpora magis quam animas diligunt. Prudentes enim sunt qui sua corpora in tempore vita, aut vitæ temporalibus exponunt. Sic corpora habet velut corpora stultus mendax est Deum, qui corporalia quæ non adipiscitur, quærit tanquam beatitudinem suam, quæ est Deus, & relicto prudentiæ fonte, qui est Deus, cum alter mortuus perdit dolos.

7 Abominabitur Dominus virum, & virum sanguinum. Mirum dictu non dicit Deus virum sanguinum. Non enim unus vir & mulier est, sed unus Deus, & creatura, quæ creatura habet relationem ad Deum, sed non Deus ad creaturam, nisi secundum dici, ut alibi dictum.

8 Quoniam non sufficiens in os, ut veritas quæ est Deus distinguatur à falsitate, quæ est & ipsum tendendi. Cum hoc quod dicitur Deus ad homines, non habet ut sit, nisi secundum quod homines ad Deum, ut dictum est, & ut sæpe tractatum. Quoniam illum dicunt







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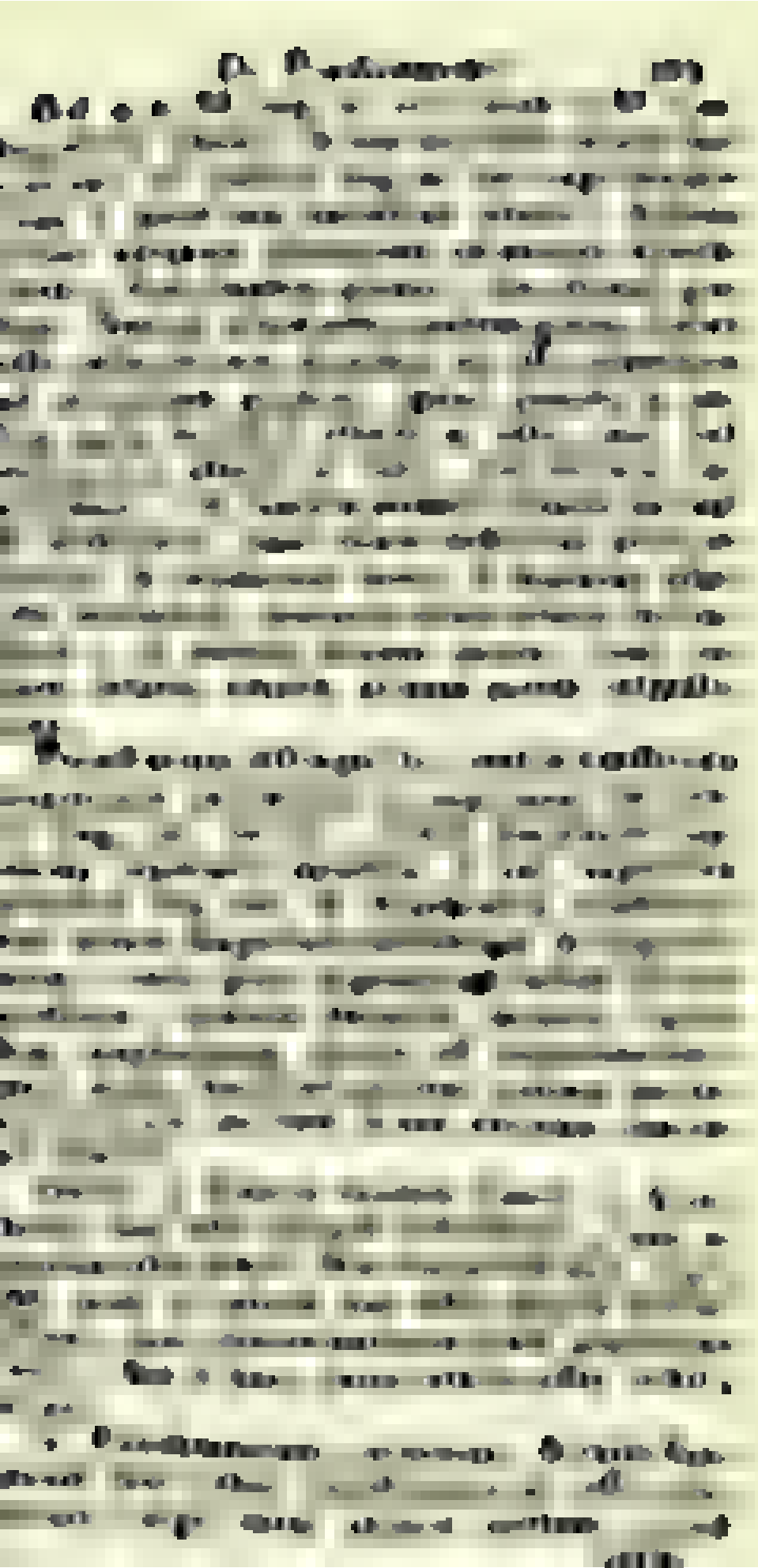
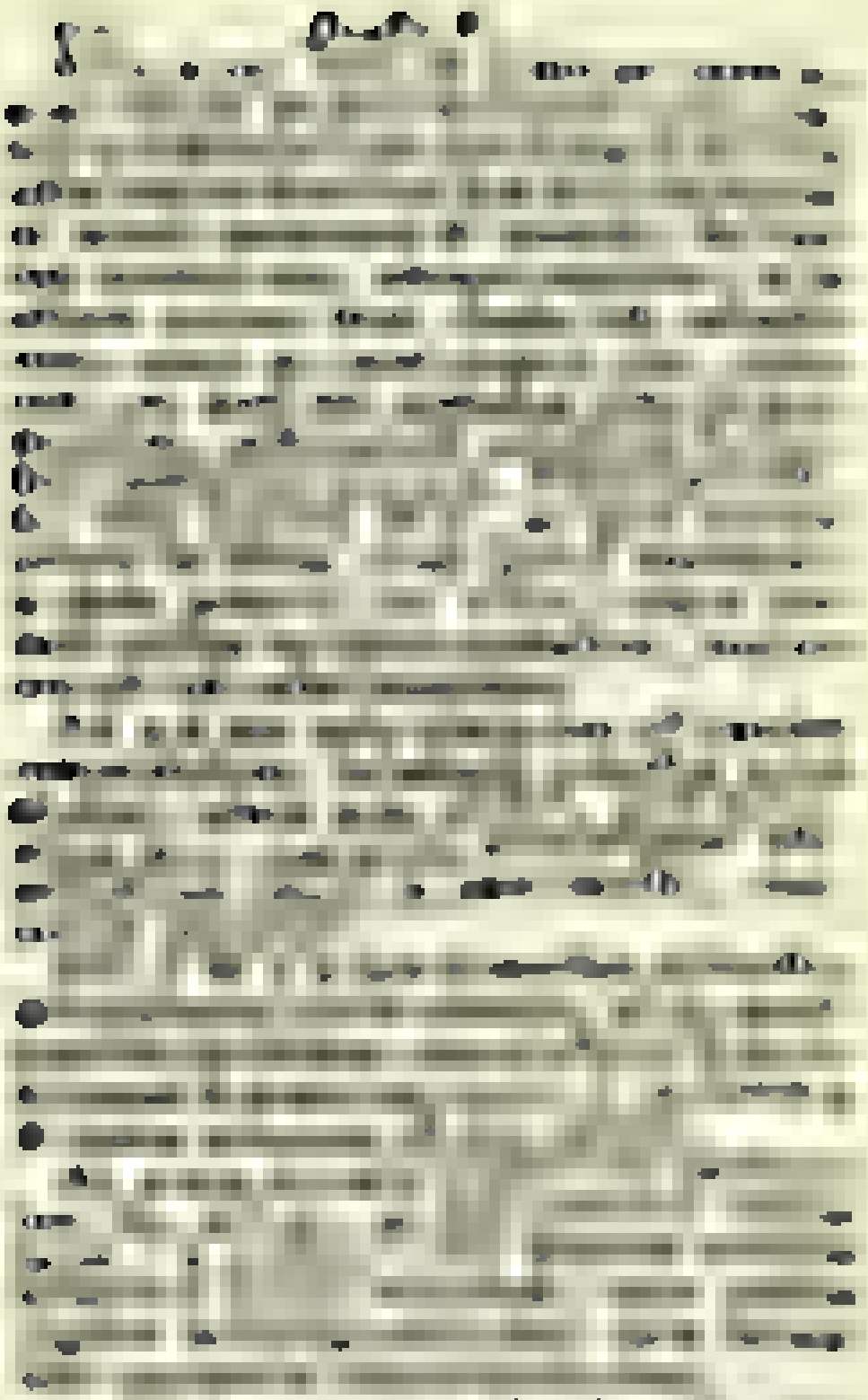


[illegible] Obj. 4. contra eandem Conclus. Relatio non refertur ad aliquid, dum dicimus, quod [illegible] est substantia, ergo [illegible] illa distinguetur

[illegible] Respondeo negando [illegible] ergo [illegible] distinguere a suis [illegible] substantia [illegible] [illegible] ergo [illegible] [illegible] [illegible]



contra 5. Concl.

tum: Hoc n

[illegible] Sequitur, ergo [illegible] Sed hoc est Consequens, ergo.

b. Tale modo confundendi [illegible] probationem non probandi [illegible] ergo

4. Deus aliqua relegavit [illegible] ergo relinquendus, in quo [illegible] ergo [illegible] peccatum a parte rei. Sed ergo [illegible] ergo nulla remota damnabile effectum [illegible] peccatum. Antecedens v. g. duplex, triplex, aut centuplex [illegible] remota die quo remanet aliquod ex illis effectum in rebus ipsis, ergo.

Ad 1. n. M. ad probandum [illegible] effectum effectualiter relinquendum ad [illegible] quod requiritur quod [illegible] in [illegible] ad [illegible] quod [illegible] ad [illegible] quod [illegible] ad [illegible] quod

QUARTA PARS.

De prima Mente Operationis ejus

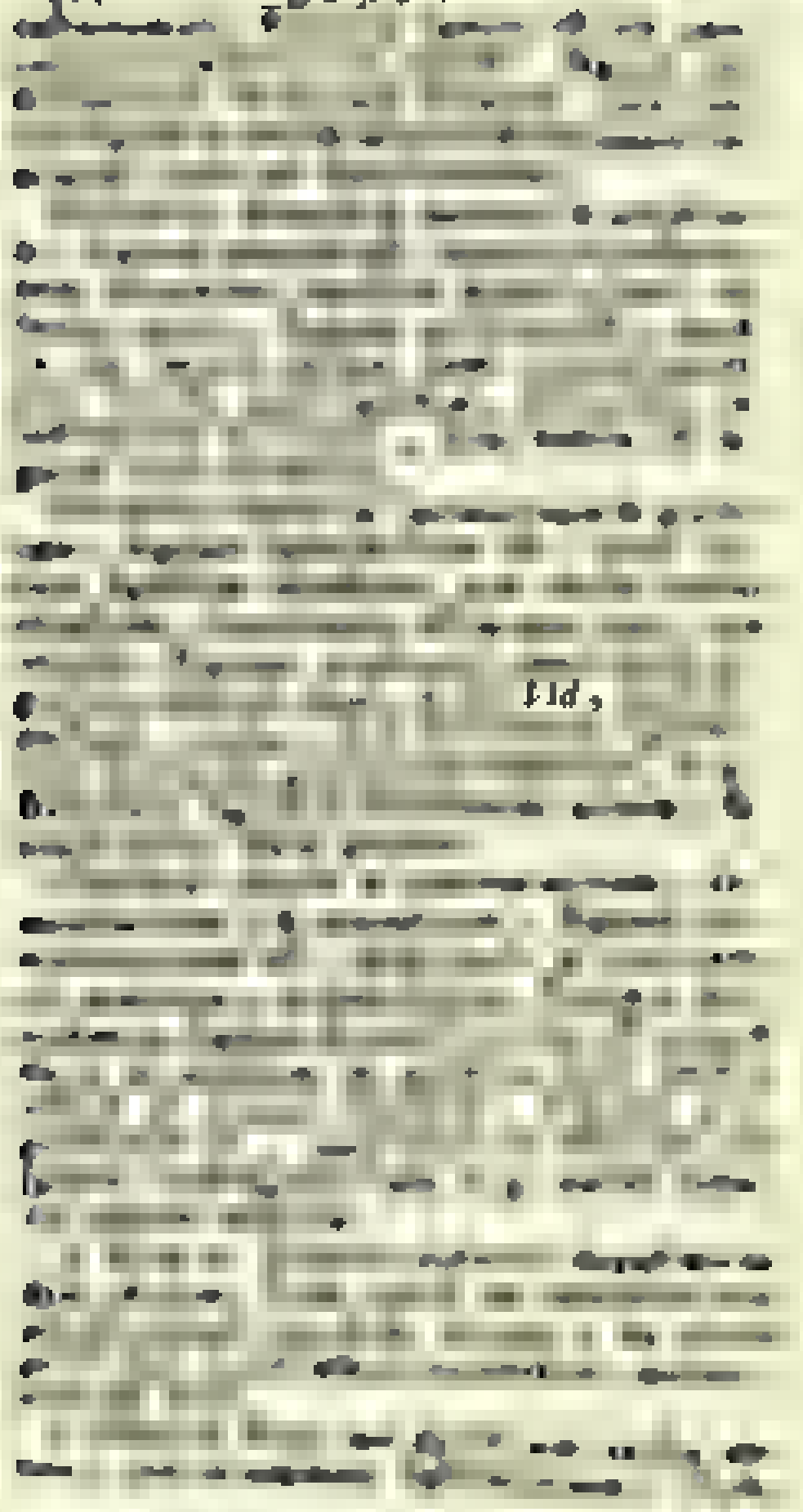
Sicut autem quædam aliæ operationes de [illegible] dicuntur, ita et ea quæ [illegible] ad quas [illegible] præcedunt. In ordine [illegible] quæ [illegible] quæ [illegible] præcedunt. Quæruntur [illegible]

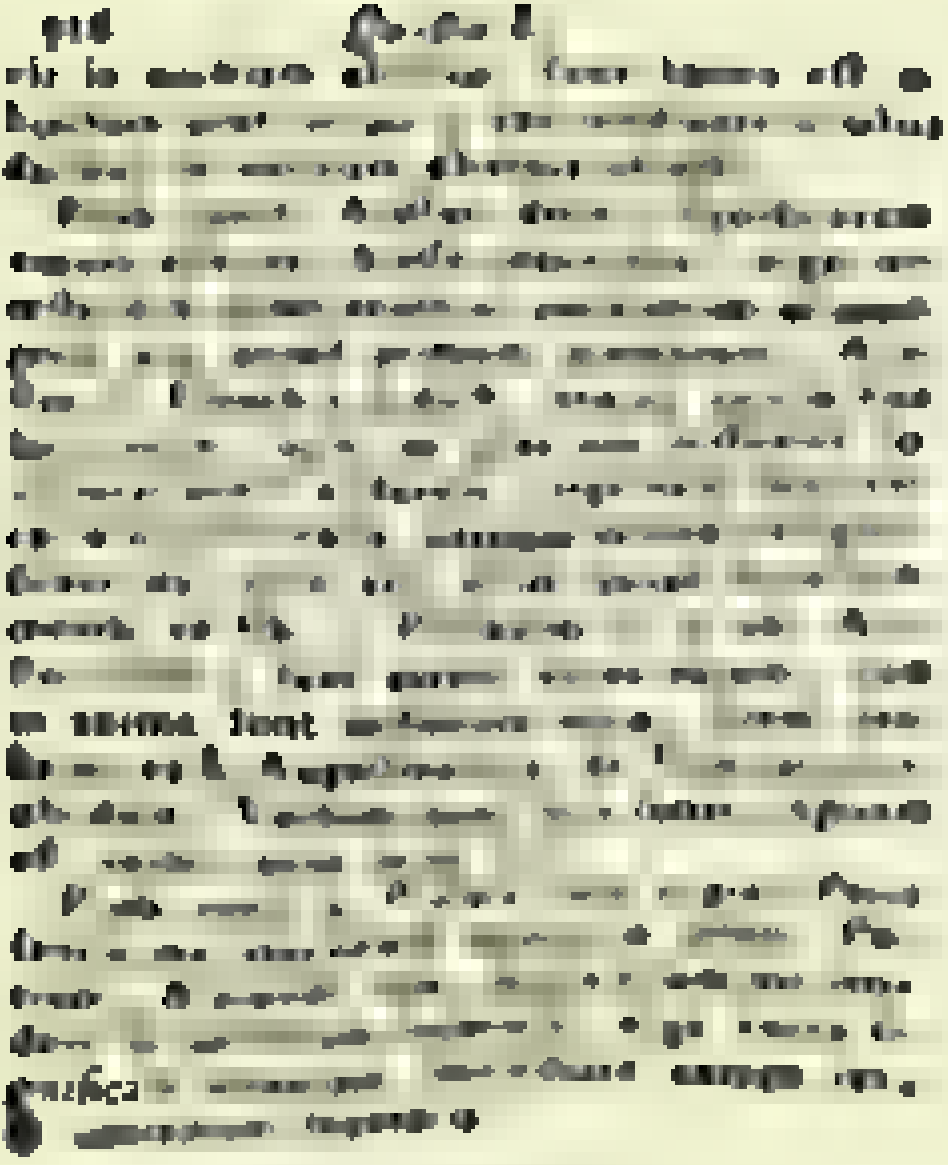
1. An aliqua [illegible] operationis, et quæ ea [illegible]?
2. De quo [illegible] [illegible]?
3. An [illegible] [illegible]?
4. An [illegible] [illegible]?
5. An [illegible], quæ, et [illegible]?

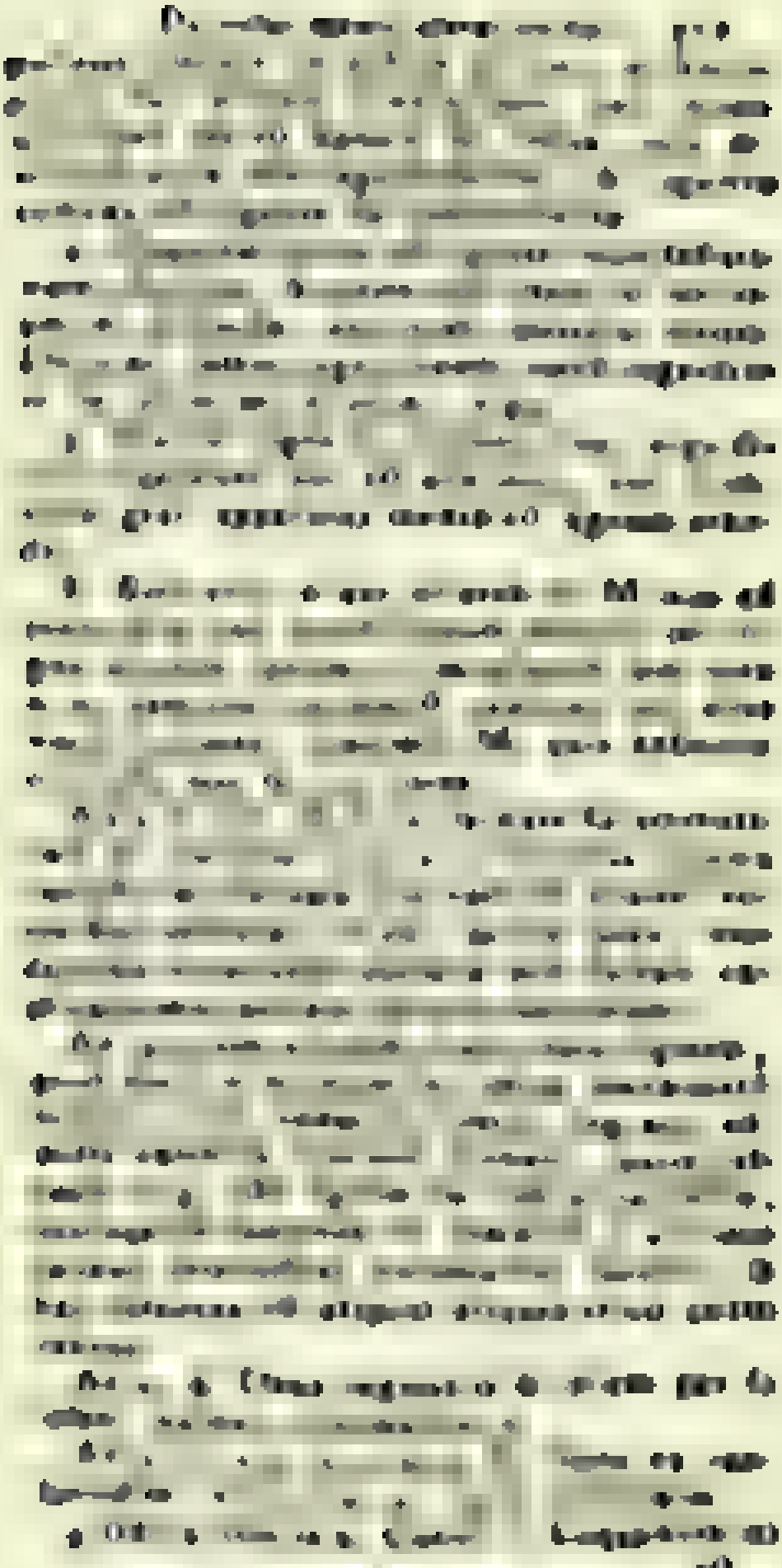
QUÆSTIO I.

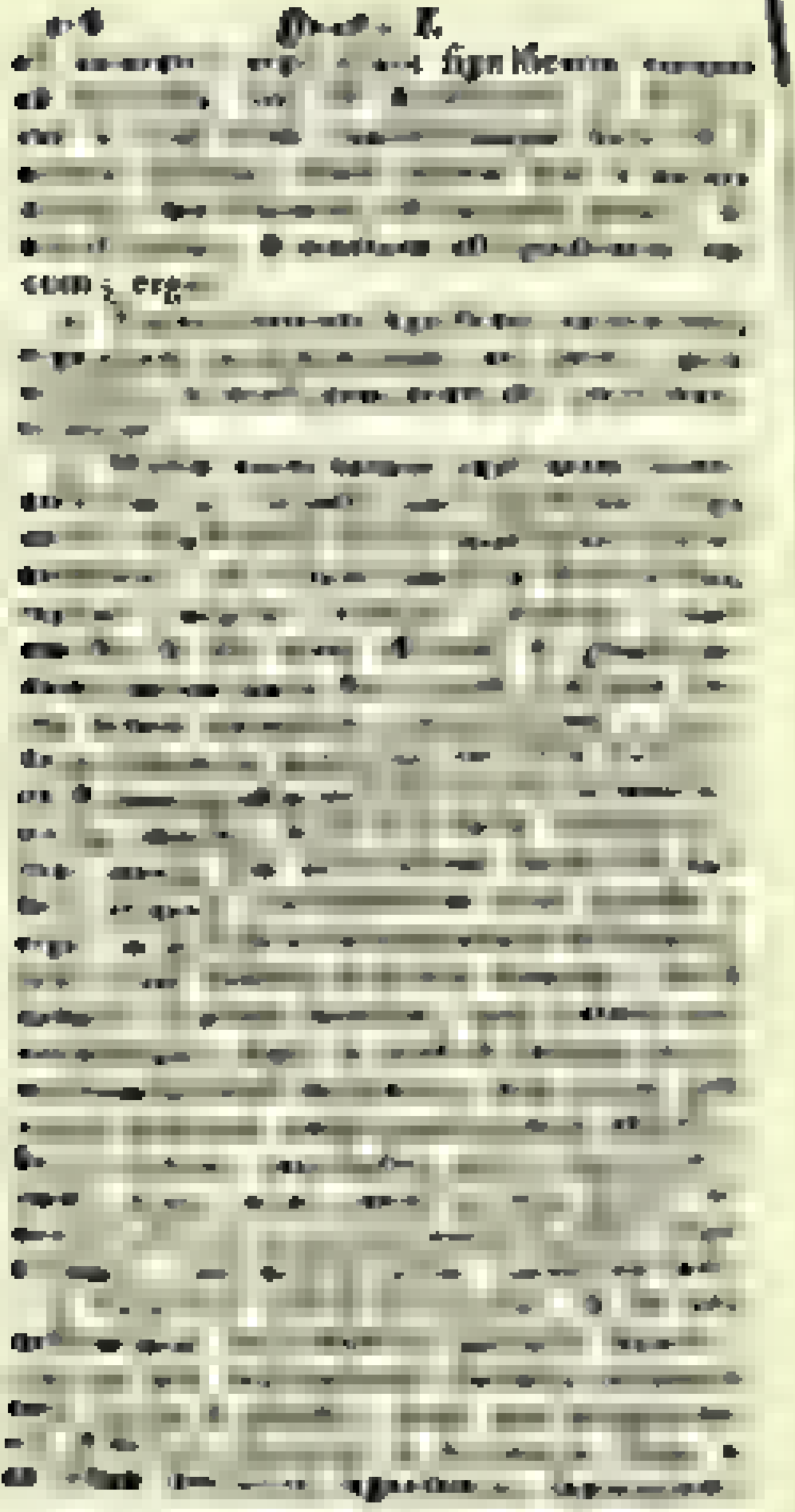
An aliqua [illegible] operationis et quæ [illegible]?

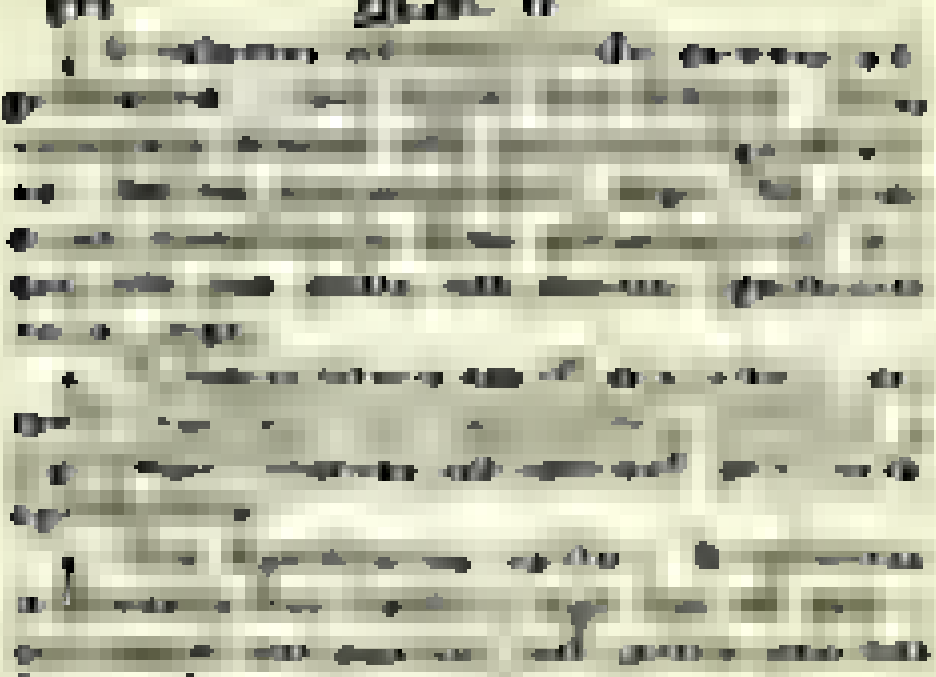
1. Non videtur [illegible] [illegible] [illegible]



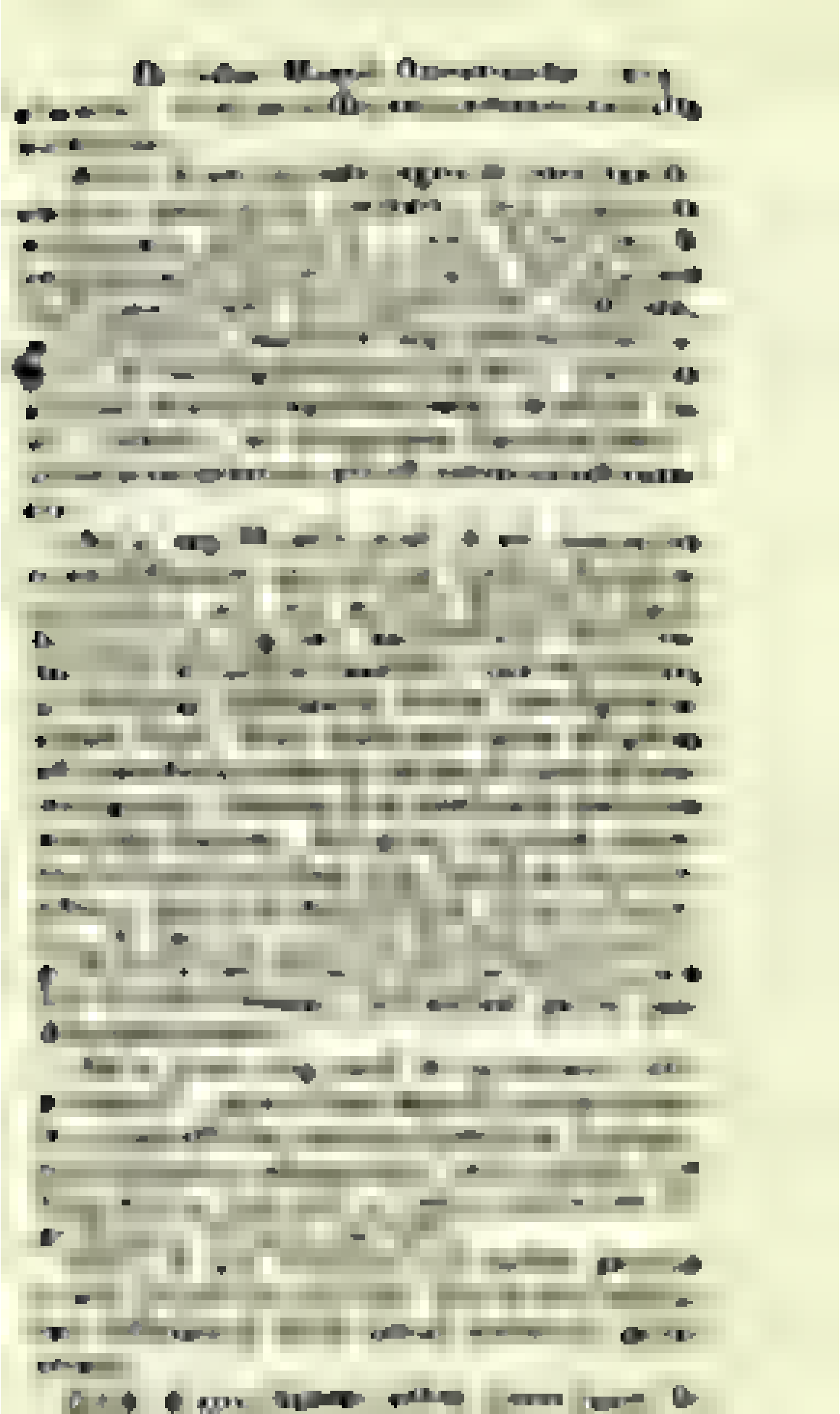








fuis partibus.



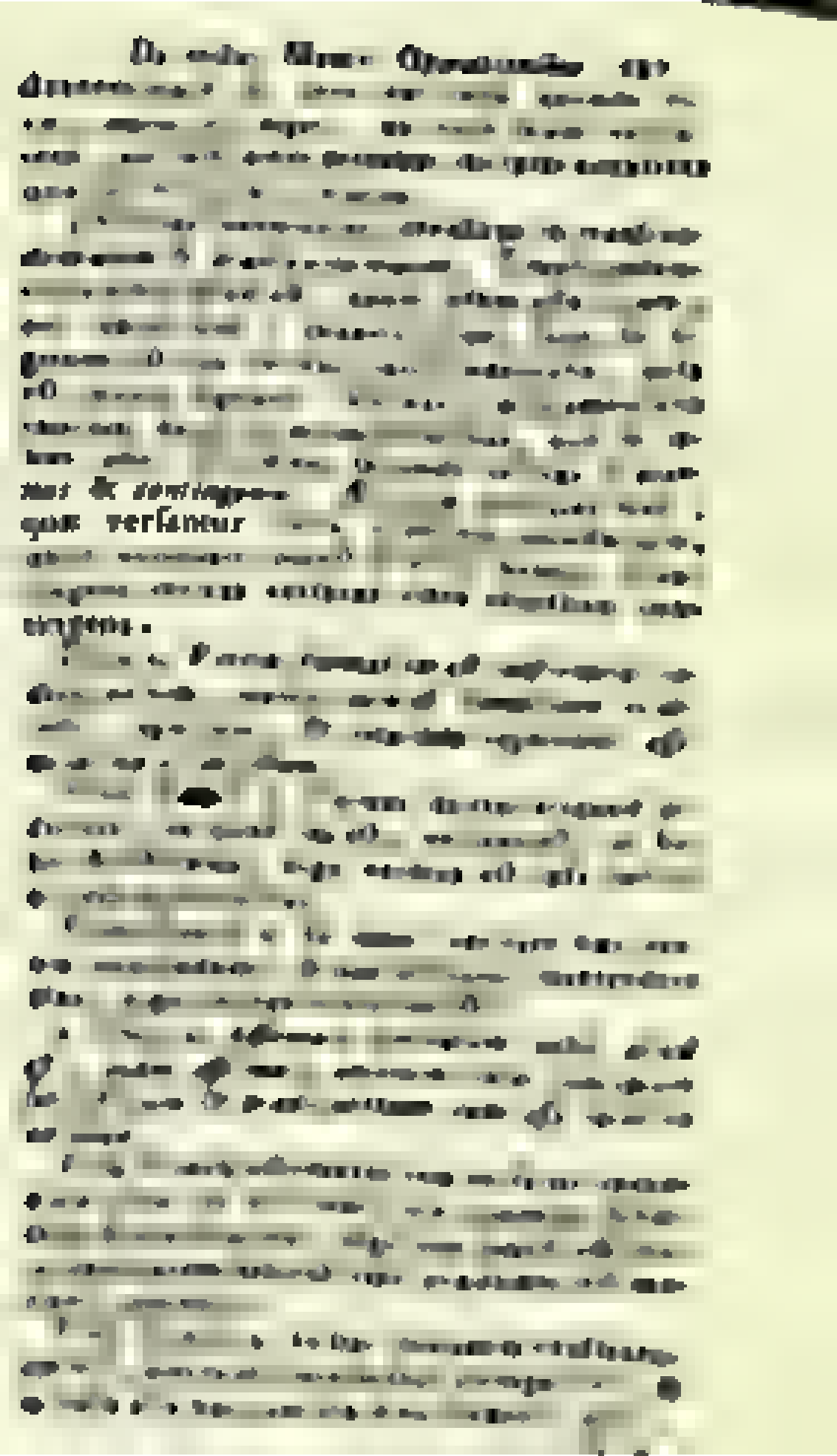
[illegible]

QUÆSTIO II

[illegible]

1. Quæritur quidnam ordinem inter causas in hac quæstione
2. In quo consistit error?
3. Quid in illorum sententiam?
4. An propositum erat nobis tractare de fallacia?
5. An deinde opus de fallaciis extralinguisticis? nobis enim nihil de aliis erat dicendum, nisi de illis tantum? sed hæc quæstio [illegible]

[illegible]



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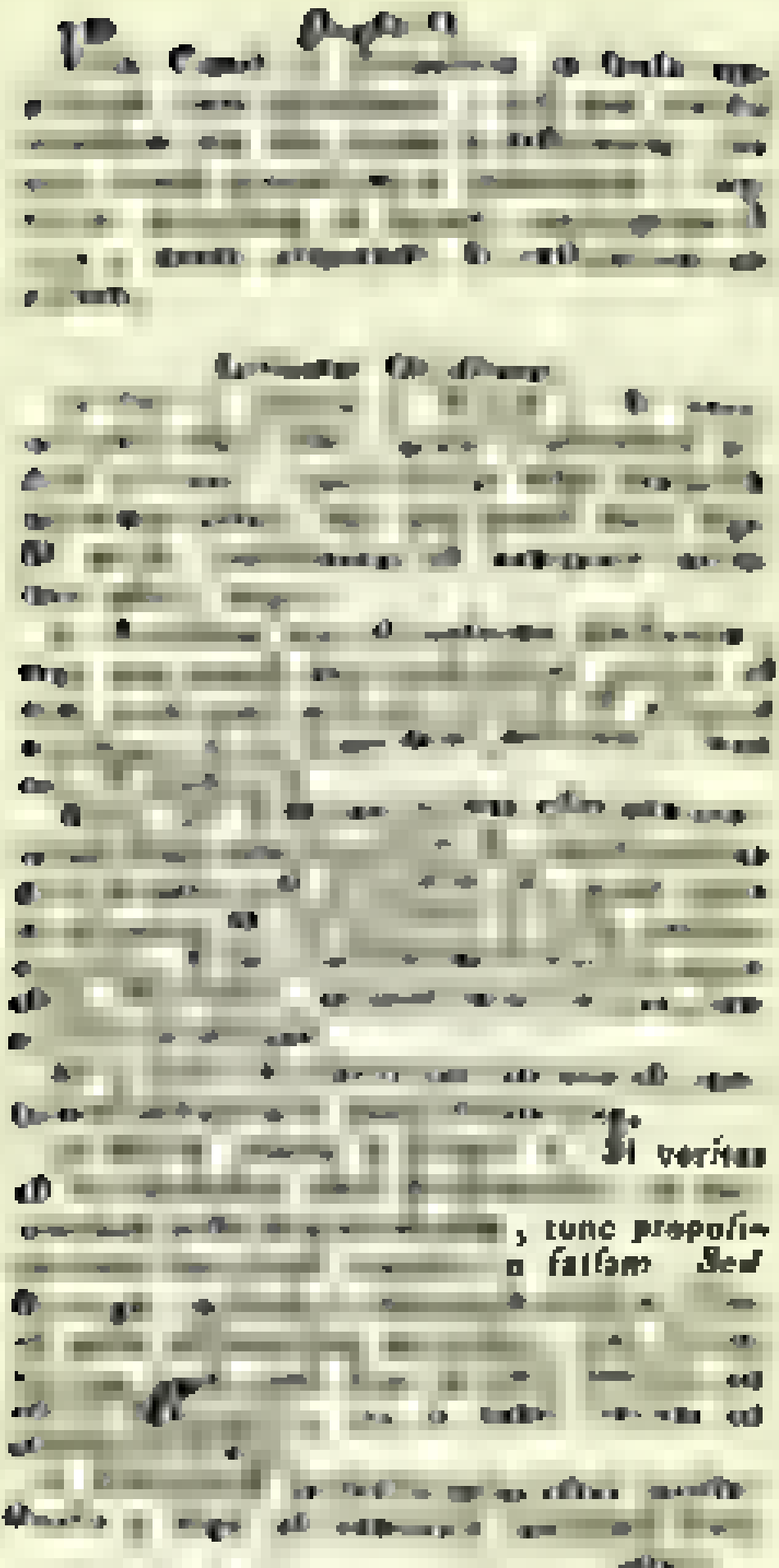

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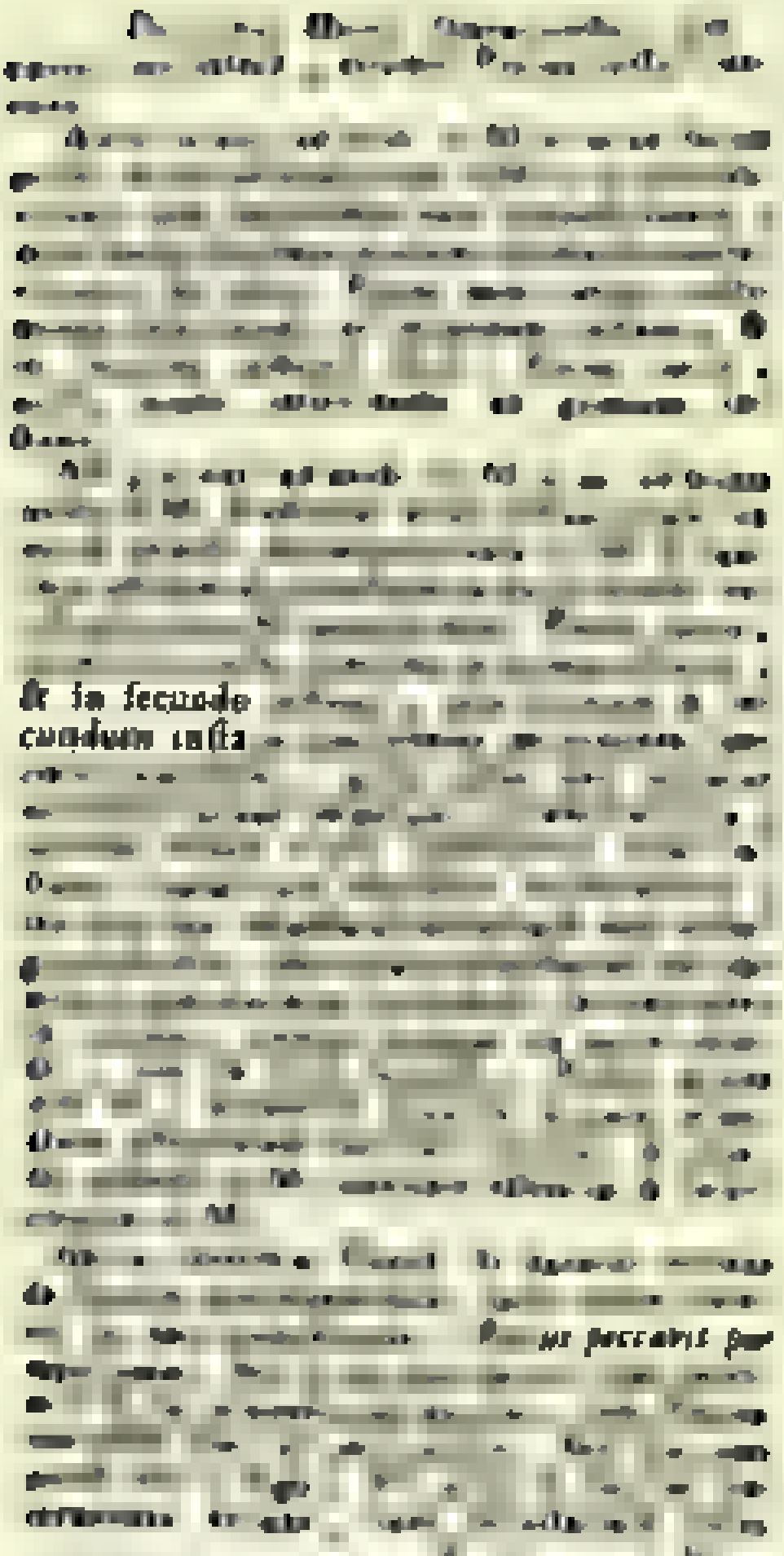
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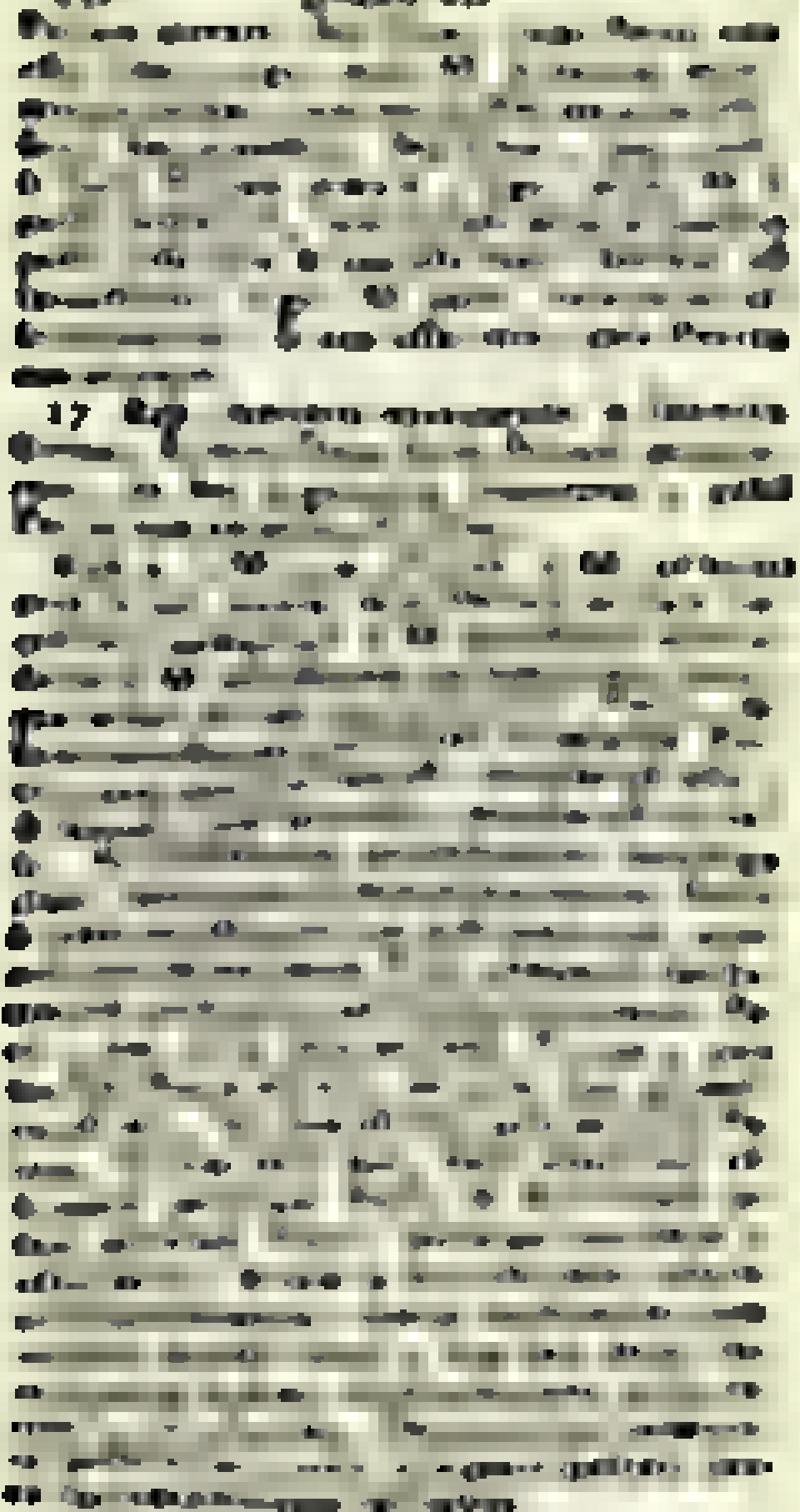
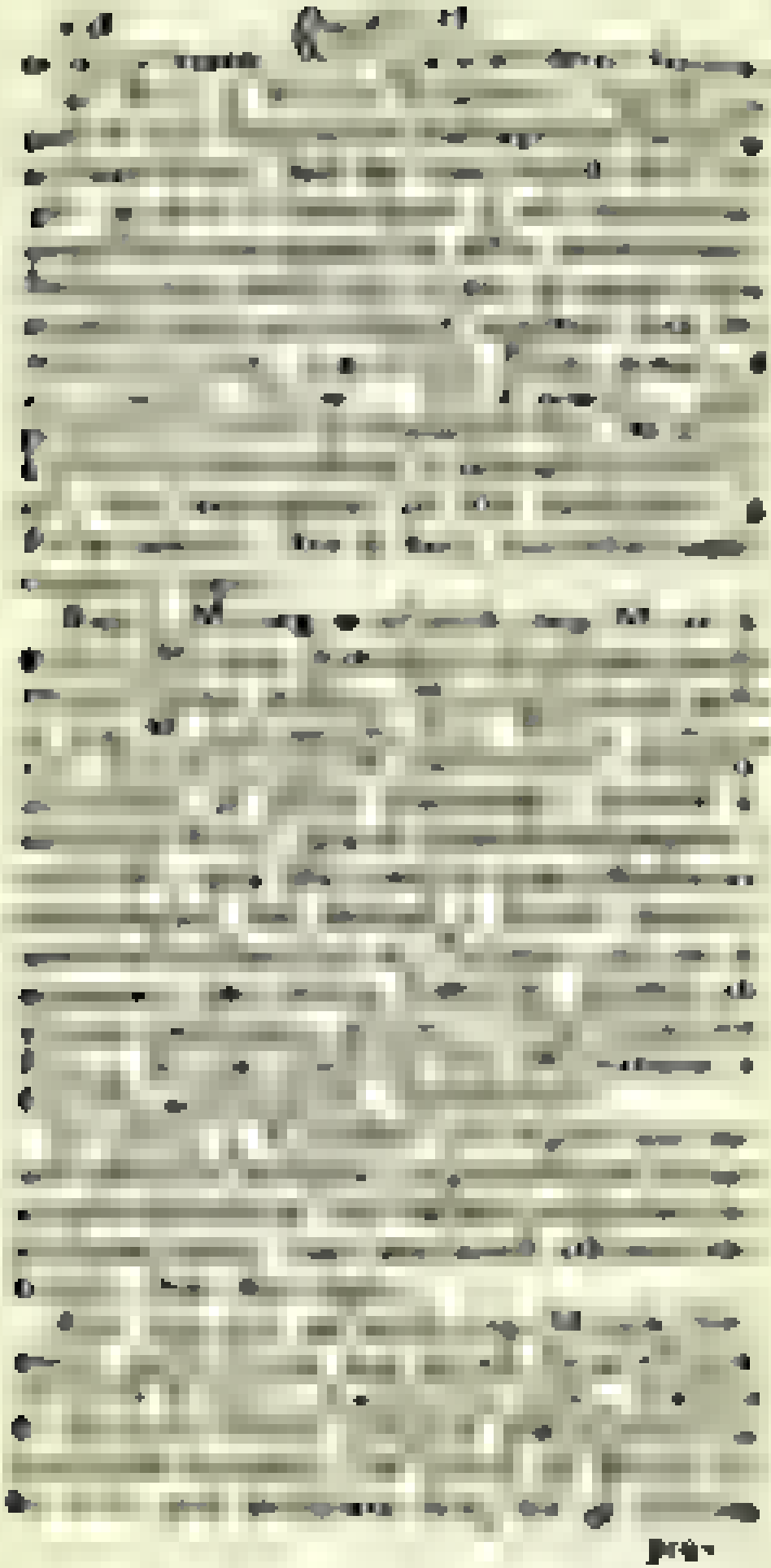
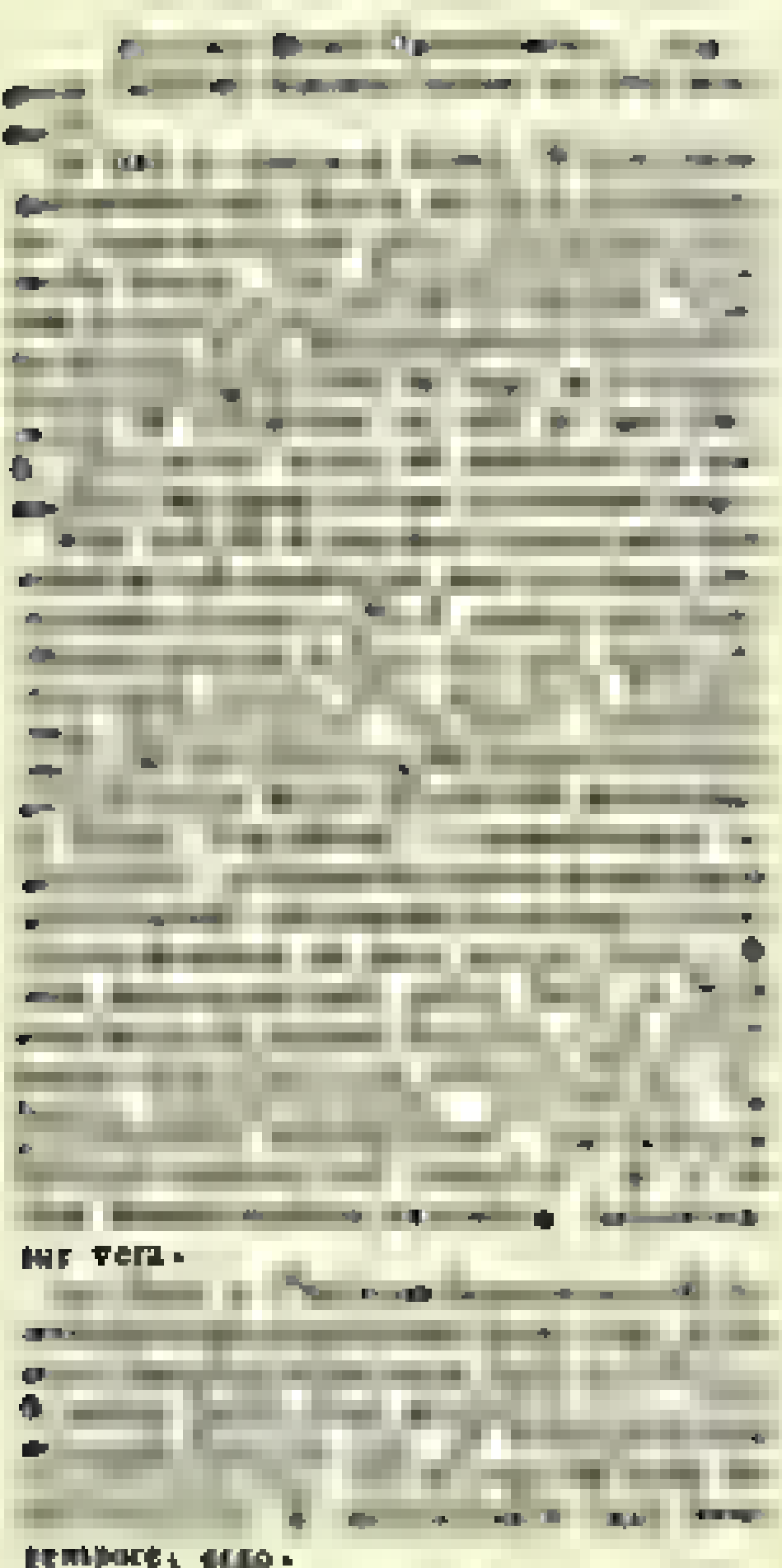






ad 3. Dicit 2. Ita esse talem formalem posset effectum non, ergo ex ipsa per aliquem modum determinationem. Atqui ita quia dicit non determinat Deus, ergo.

Ref. 2. qui effectus determinatus emplicatur in ipsa ergo tamen potest ad aliud aliud, quam illum pervenire futurum, & per istum tamen ad ipsa plus determinatum, ut ipsum) adhuc per non comparet ipsum, sed per comparet futura.

QUÆSTIO III.

Quæ sit natura, & proprietates Syllogismi?

IN hac quæstione quatuor examinari debent

1. In quo consistat effentia Syllogismi?
2. An ad intellectum Conclusionis per præmissas quantum pertinet de necessitate consequentiæ?
3. An præcisio in ordine ad præmissas?
4. An respectu præmissarum unitas Conclusionis ad Conclusionem?

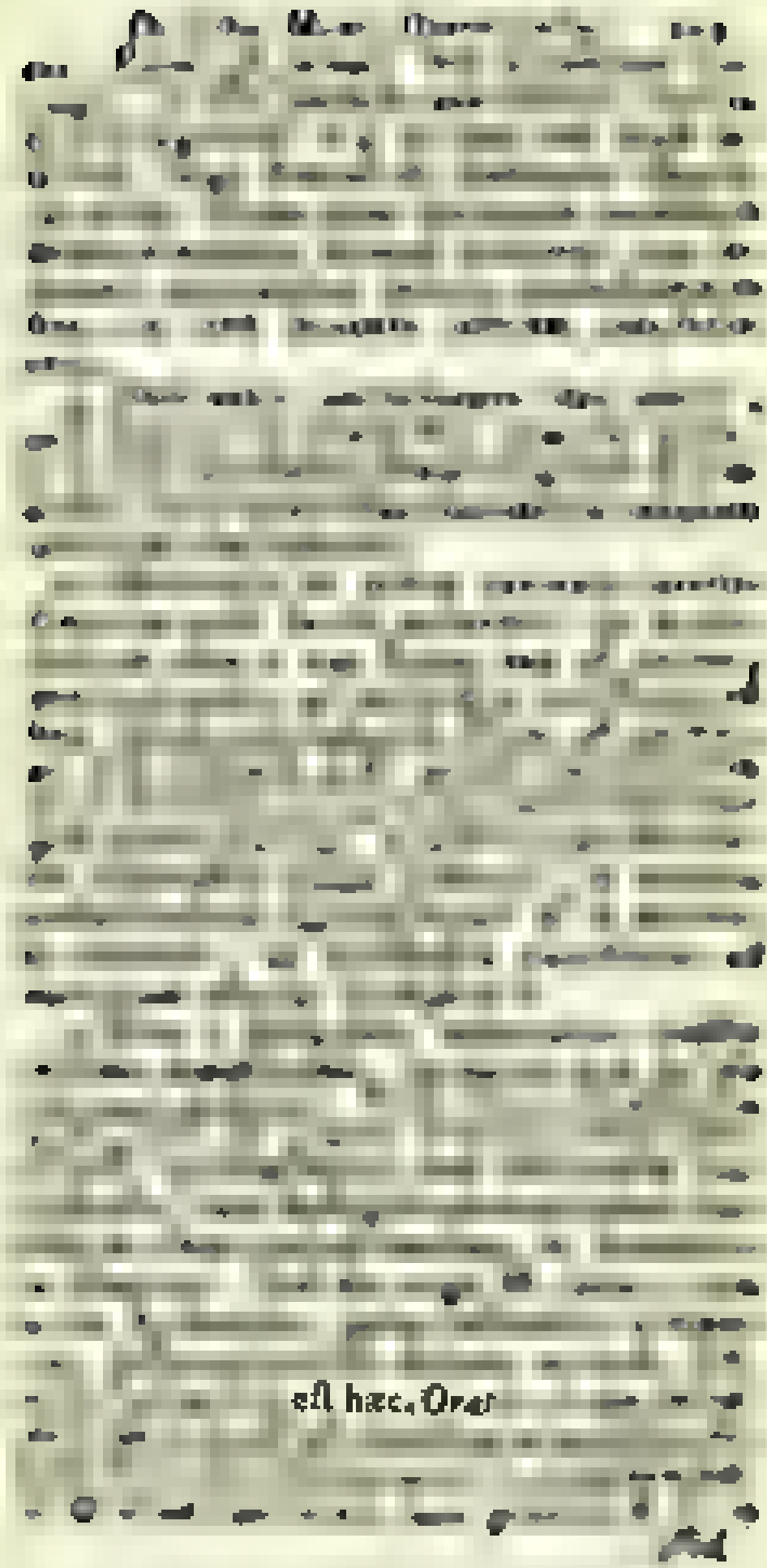
5. Utrum Syllogismus formalis habeat quatuor terminos, distinctos ab invicem? Syllogismum.

Omnis homo est animal
Petrus est homo.
ergo Petrus est animal

In hoc Syllogismo reperiuntur quatuor termini, scilicet, homo, animal, & Petrus, & Petrus. Quæritur primo, an ex istis terminis constet Syllogismus? Quæritur secundo, an ex istis terminis constet Syllogismus? Quæritur tertio, an ex istis terminis constet Syllogismus?

6. In hoc quia Syllogismus obliquus, perfectus, necessarius, & hoc modo ad intellectum conclusionem, quæ est de

qua.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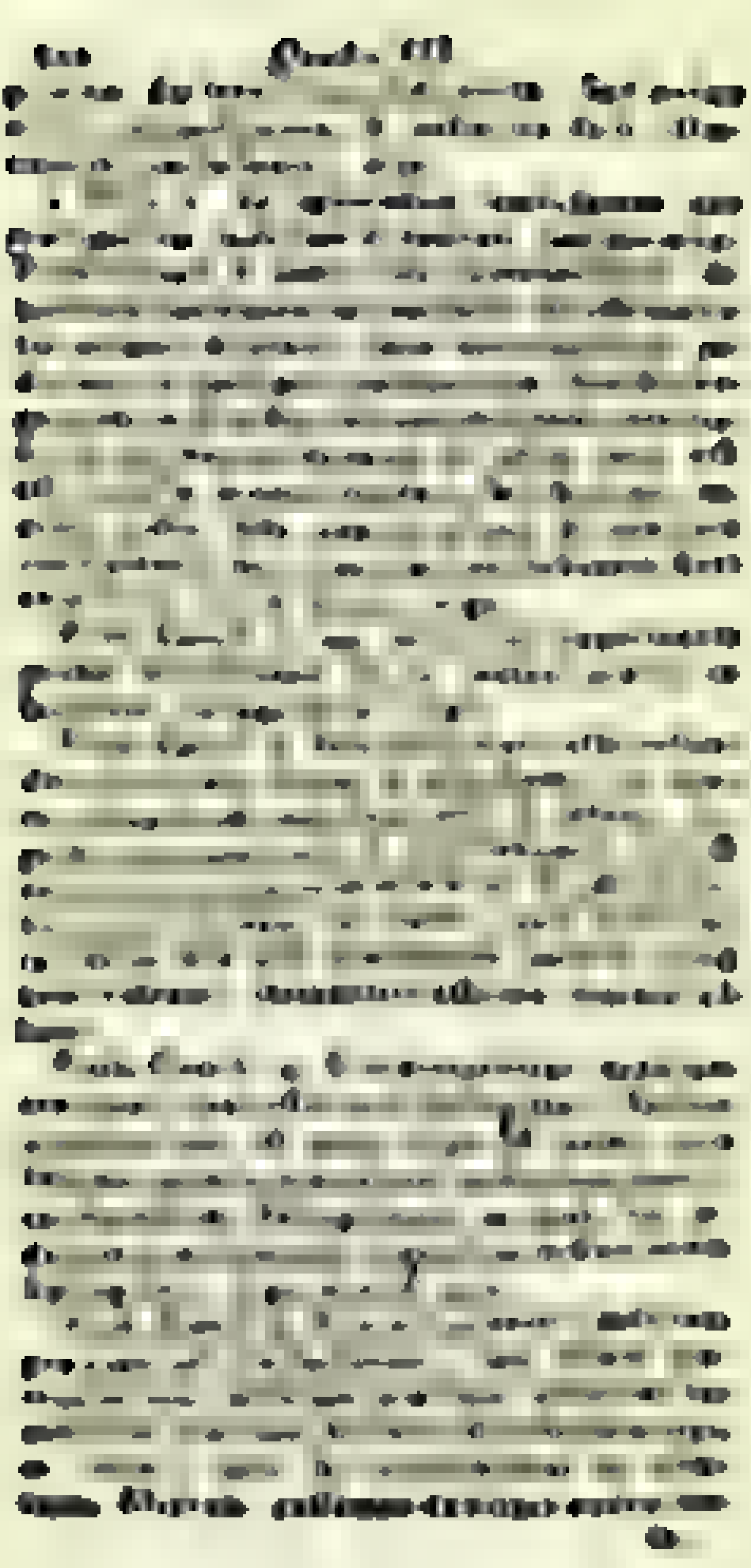
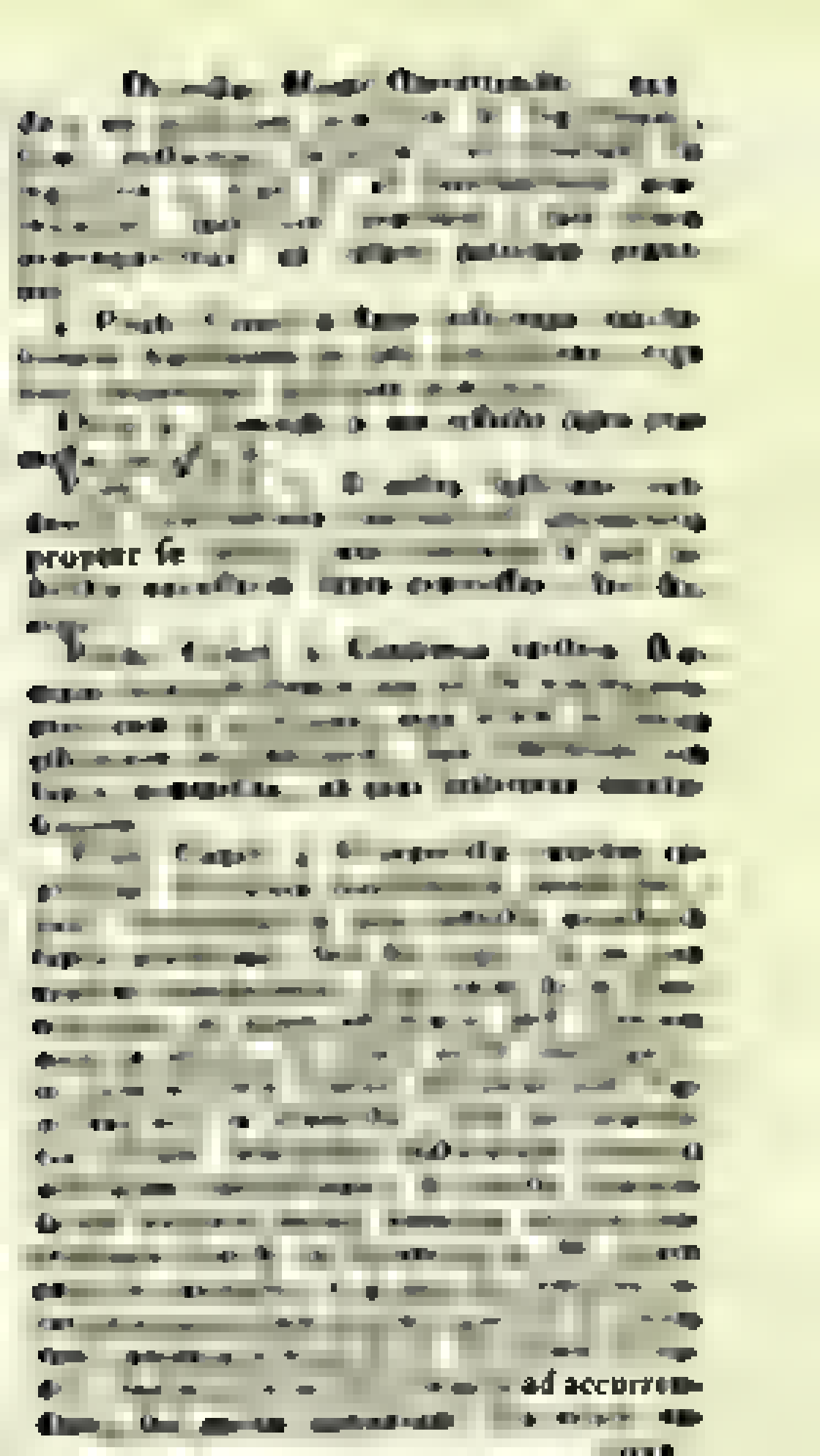
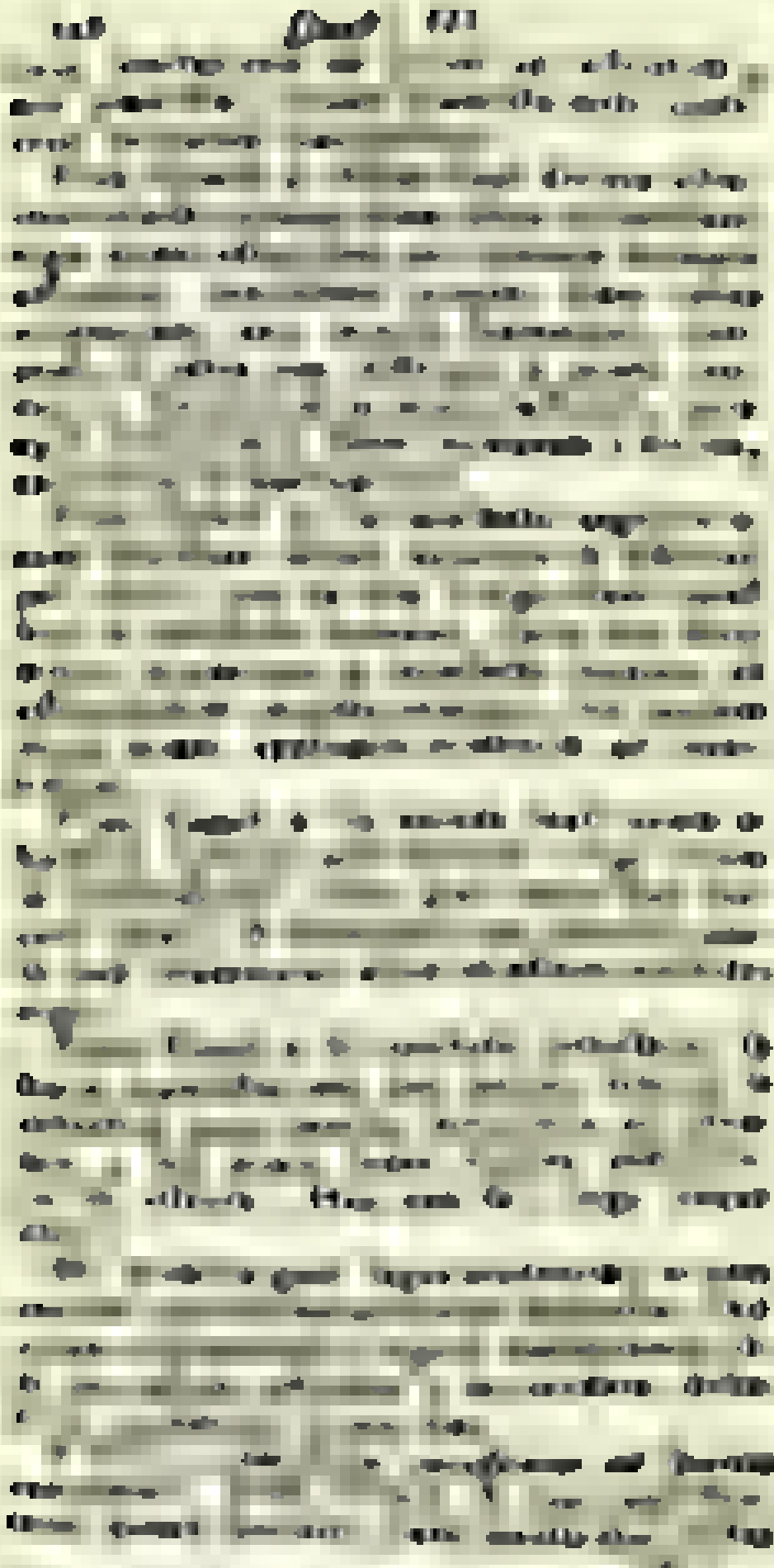






Solutiones Objectionum.

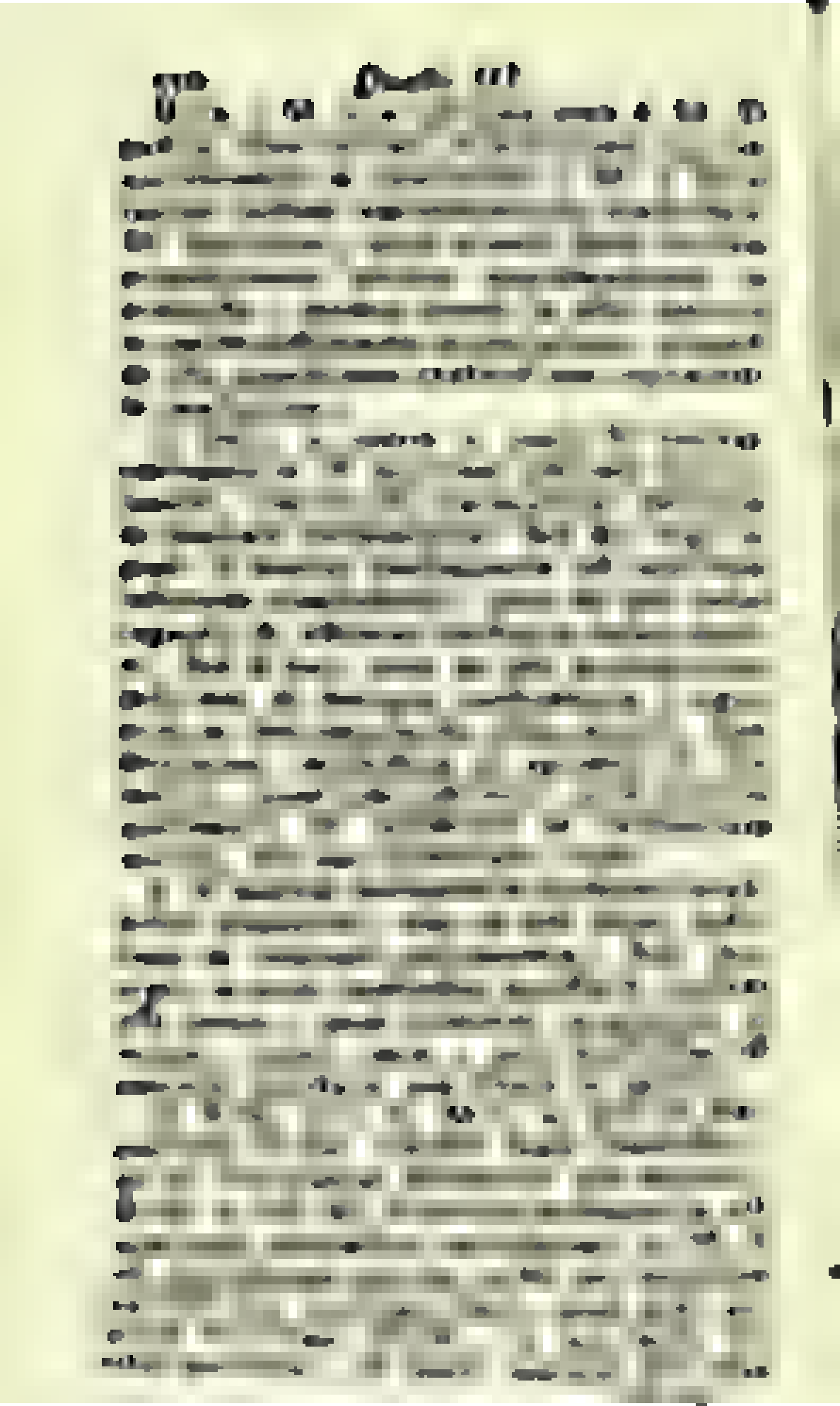
1 Obj. 1 Contra 1. Conc. 1 consequentia est efficax Syllogismus, cum non est pars consequentis Syllogismus Sed &c. ergo in prob. 1 consequentia Syllogismus si objectum consistit; ergo

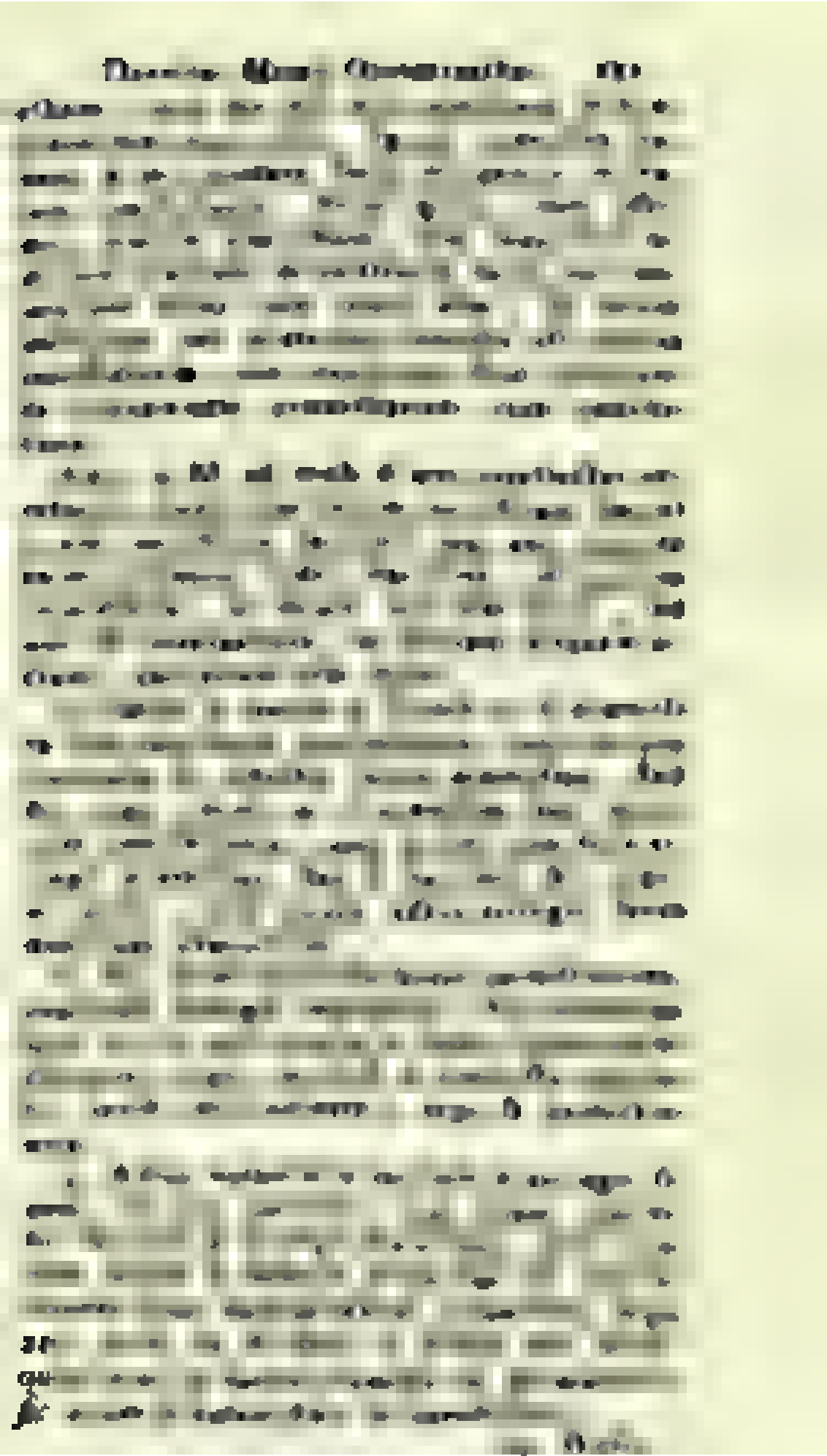
2. In hoc consistit Syllogismus, quia quod Syllogismus existens est consequentia Sed per consequentia esse non potest subsistere. ergo Id prob. consequentia Syllogismus non probatur, non consistit ergo

3 Antecedens duplex Syllogismus quia consistit in consequentia, ergo prob. 1. P. 1 consequentia Syllogismus consistere in duabus rationibus, & duabus propositionibus; ergo.

4 In divisione consistentiarum non omnes aliquam Syllogismus non est consistentia consequentia Syllogismus Sed &c. ergo prob. Syllogismus in Barbara & Baralipton non subsistere quod consistentia, & tamen non subsistere consequentia

5 Ergo ad 1. M. 1 consistit ad efficax Syllogismus physicus non quia est pars Syllogismus &c. M. quia est efficax Syllogismus ergo M. efficax formalis ergo, quia subjectum in est compositum ex 2 partibus, ergo prob. quia duplex subjectum subjectum dicitur quia duplex efficax formalis requiritur, scilicet unum in quo quam est subjectum Tali modo in ratione proposita non dicitur subjectum consequentia quod, sed dicitur ex ratione 2 partibus consequentia physicus consistit quia efficax physicus quod non dicitur ex 2 partibus consequentia, sed ex 2 partibus consequentia physicus quia distinguuntur a suis causis.





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dogio facere, quo ab alio petitur, quod non ab alienis erga fundendo in hoc fundo.

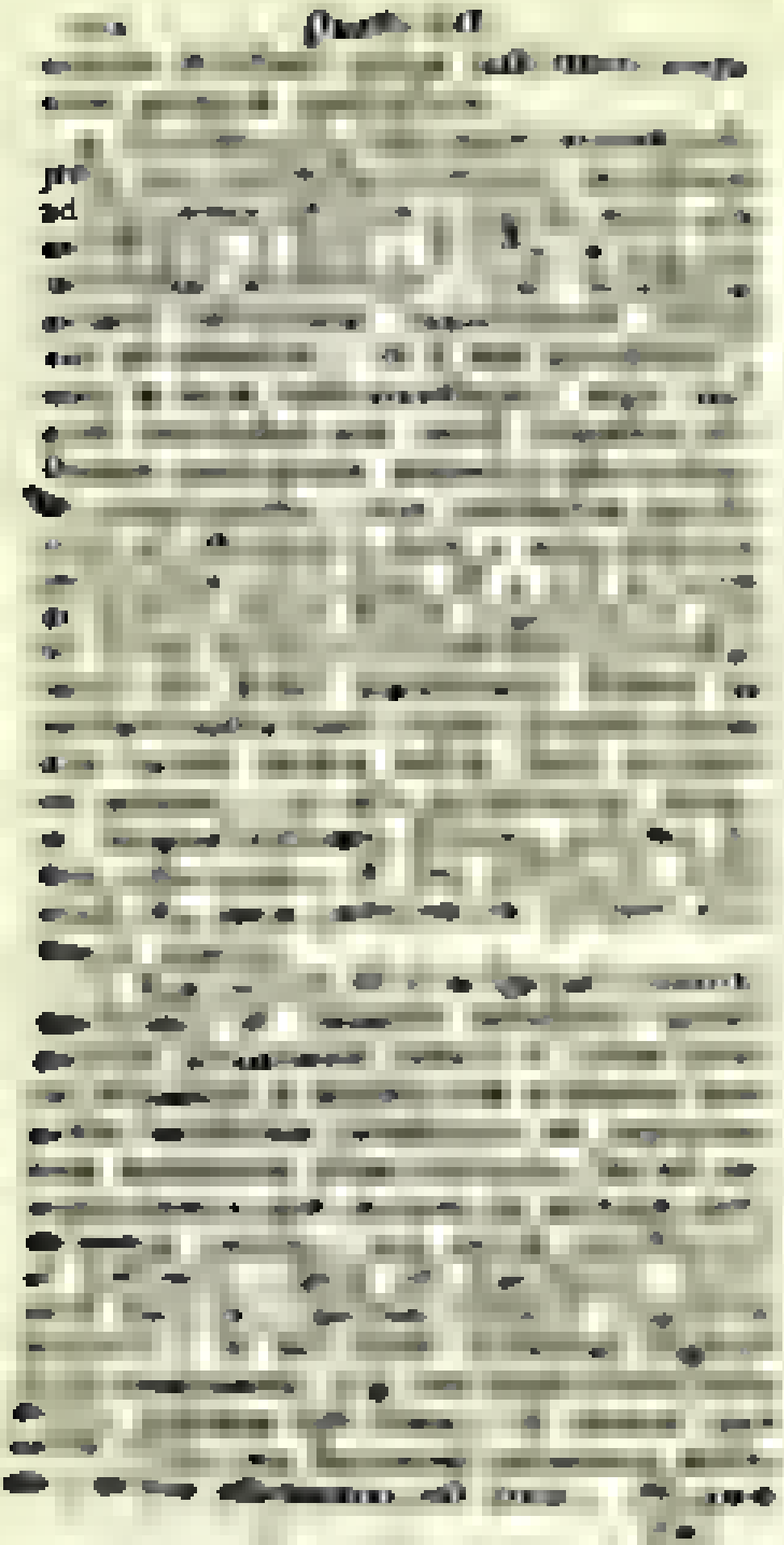
¶ Ob. 4. Casus eadem est, & contrarium in eodem subjecto bona præmissa, quæ ideo probat, quia ubi contrarium bis affirmatur præmissa, & illud ter negatur. 1. Quia ubi duplex negatio præmissa, non potest dari syllogismus ex meris particulis. 2. Quia ubi duo negativa, non potest ex illis, ubi tamen bonum & malum affirmatur, ex meris negativis. 3. Quia ubi duo particularia, non potest esse 1. præmissa. 4. Quia ubi duo termini singulares, ibi ha nequit medii pretium esse.

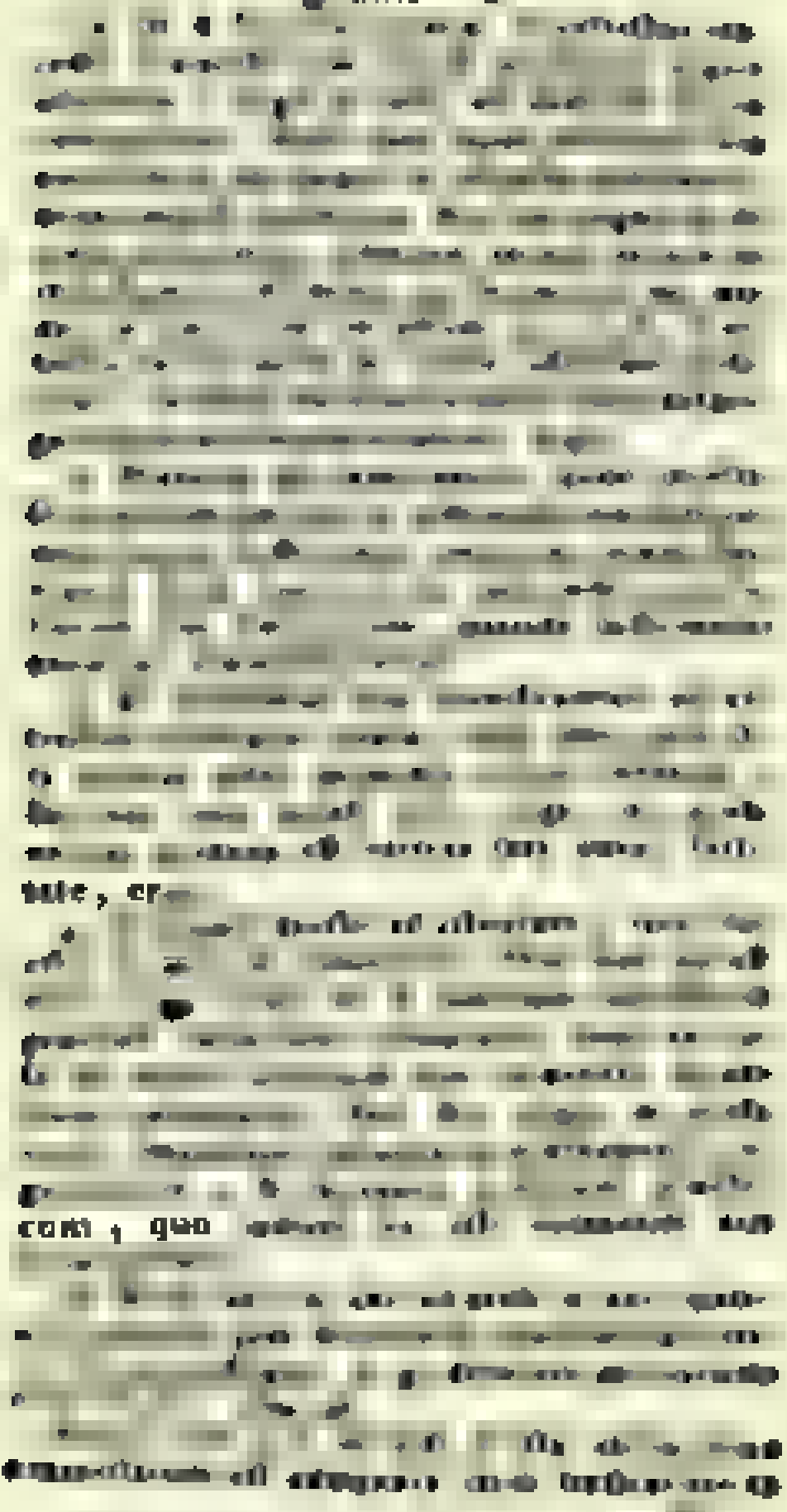
Ad Ob. Non sum ab illis hic examinandis.

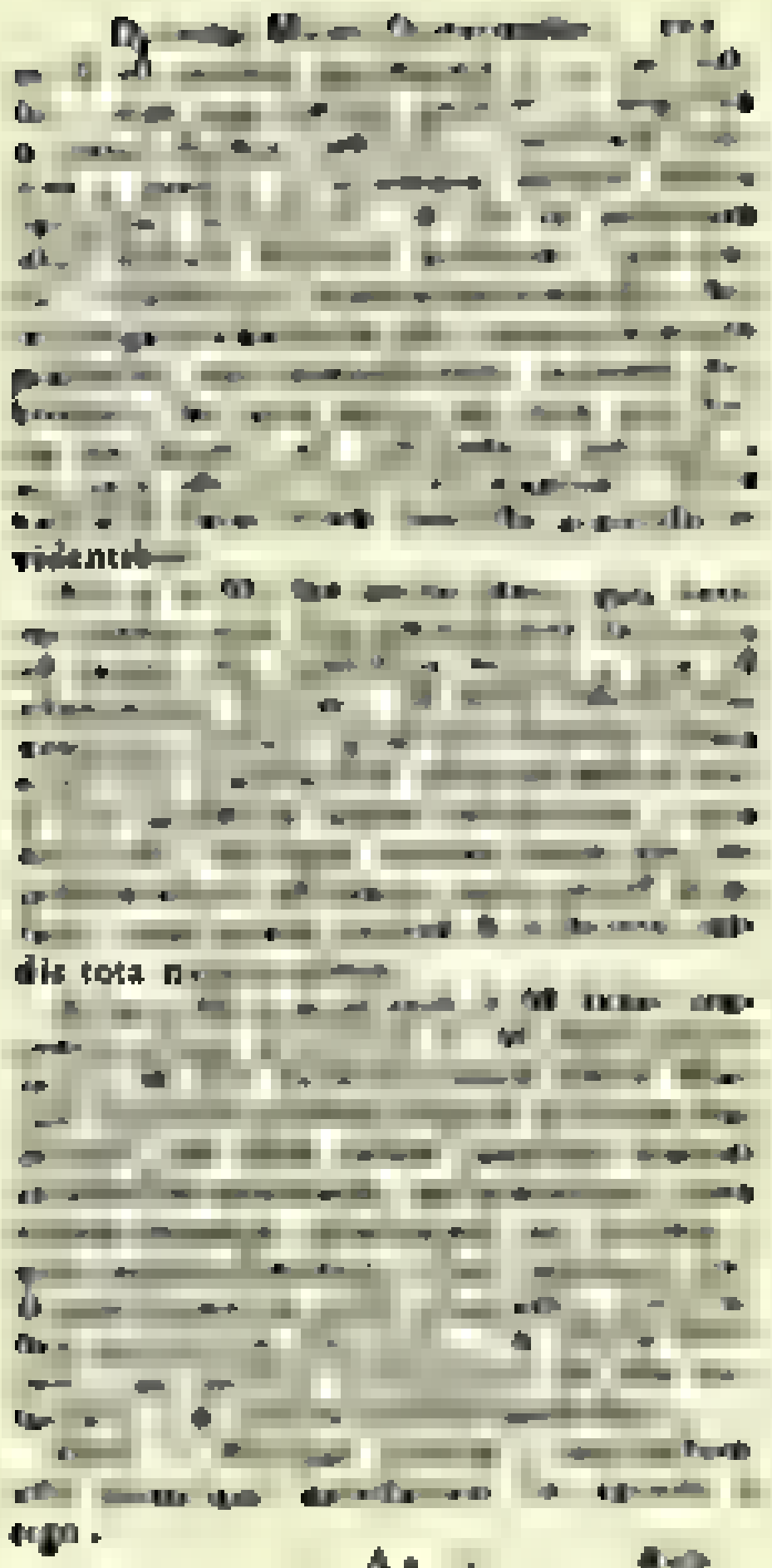
¶ Ob. 5. Casus 6. quia Petrus verbis suis probat se appetere id ubi primo respicit merito ab eo sed voluntario, ergo id ubi primo, & essentialiter petit primitus primo ex formalitate sub qua appetibile, ergo id quod à duabus potentiis essentialiter objecti, potest applicari à potentia ergo potentiæ eadem.

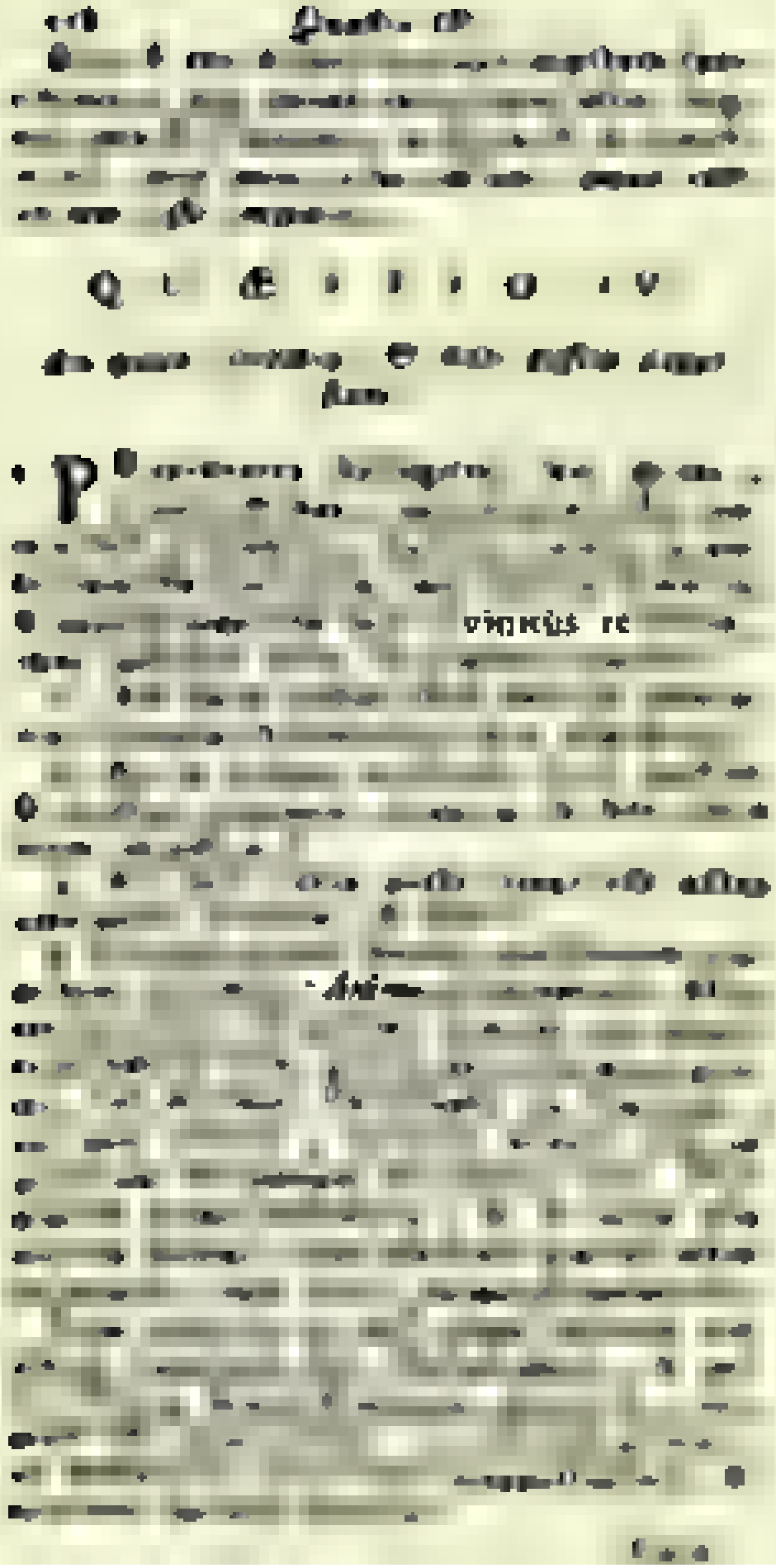
2. Voluntas specificatur ad quodvis bonum sub ratione appetibili, ergo omne medium specificatur ad affectum sub ratione propositi à quo, quia eadem modo à bono specifica ad bonum, sicut volitum ad bonum à bonum ab objecto specifica, & bonum ab objecto volitum. Secundo bonum creatum propositum non potest non velle, & velle ultimum, ergo non potest non velle.

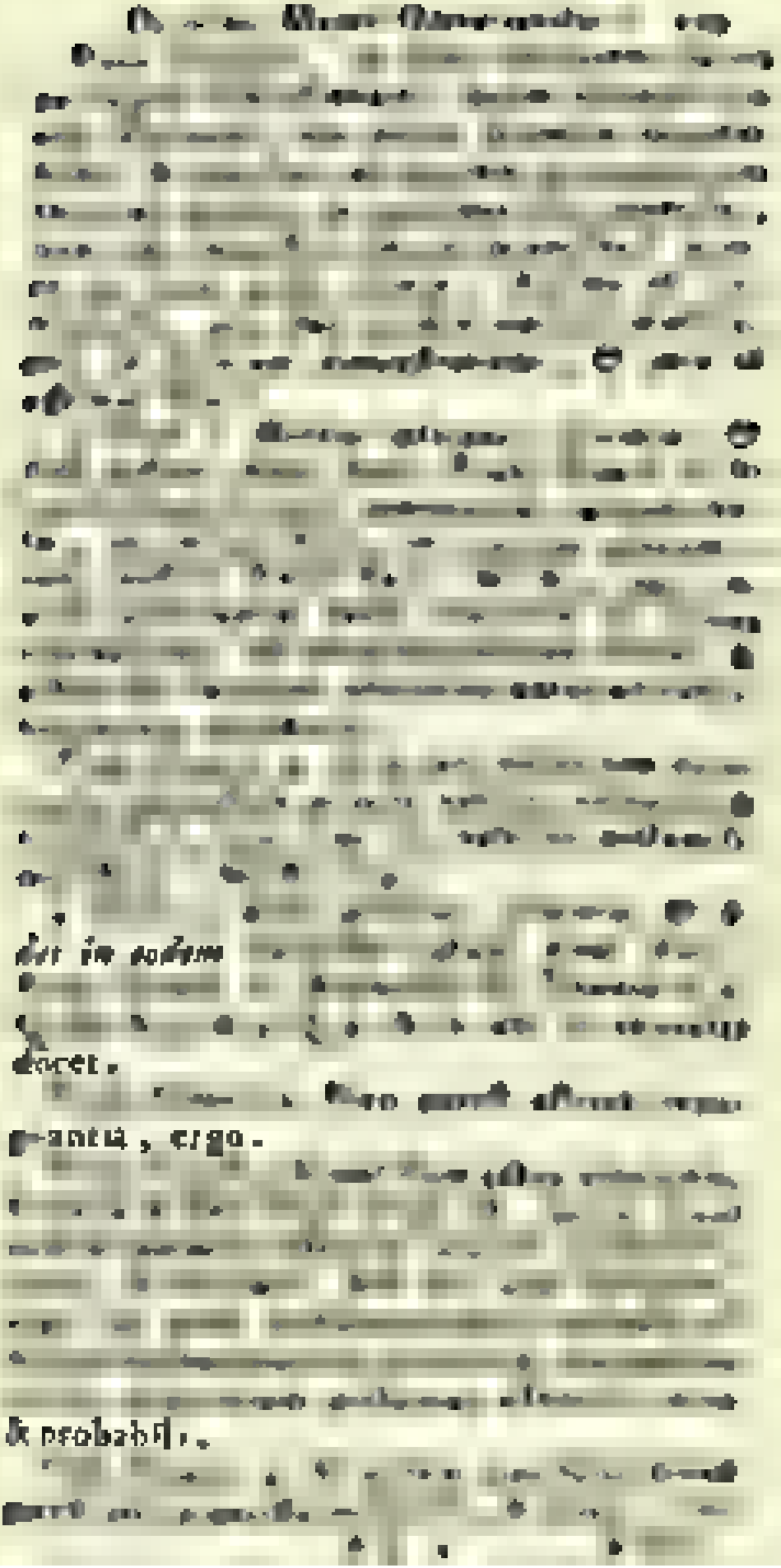
3. Quidlibet specificatur ad diversum objectum, & objectum relativum sub ratione oppositi, ergo ratio specificandi specificatur ad diversum objectum

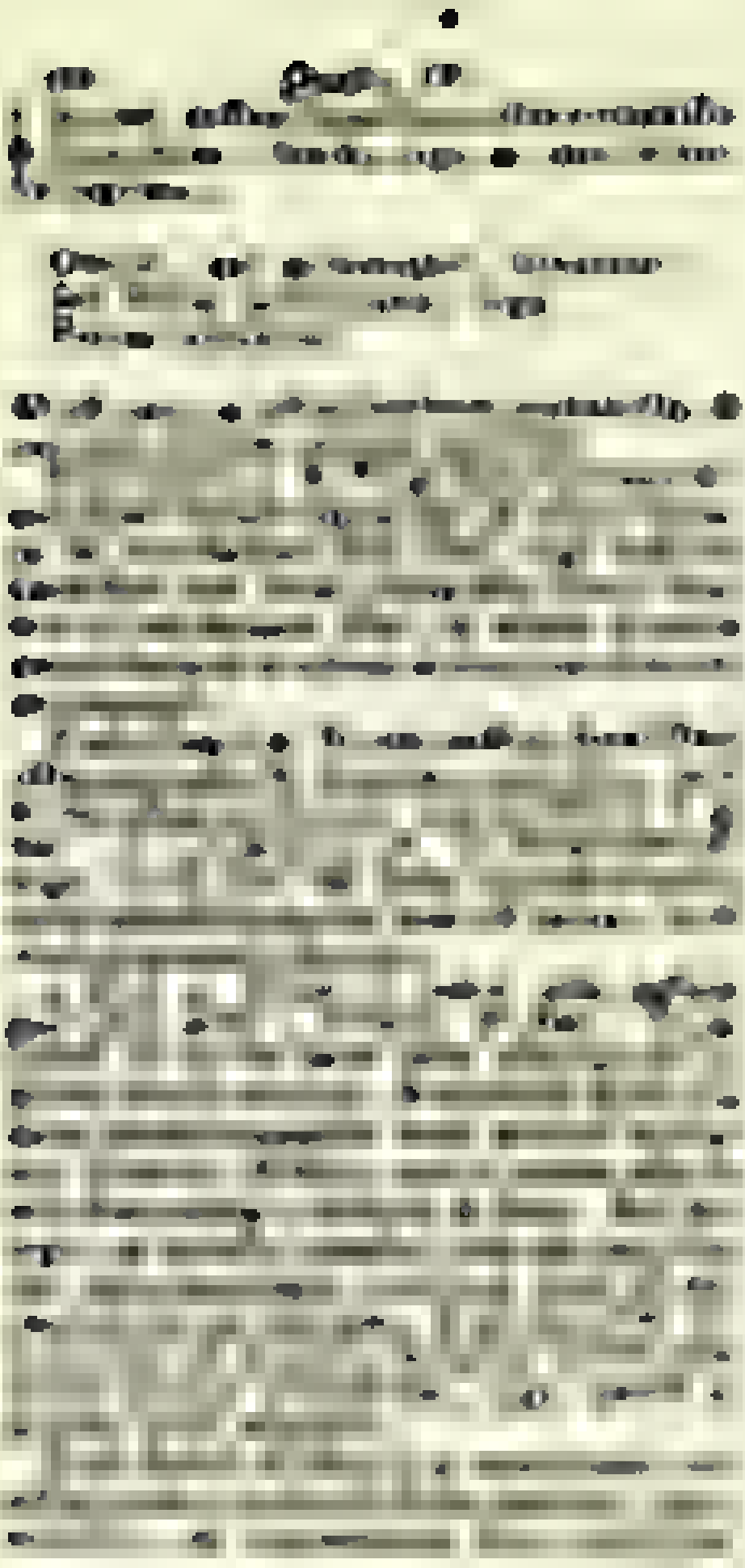












Dubium Morale Opportunissimum. per
naturalem, & supernaturalem, quod morum
infert, & ex quare Dei, ergo etiam alem
actus meritorius potest deprimere à diversis
motivis, verb. gr. probabili, certo, & revelato.

Prob. Cl. 1. Syllogismus hypotheticus, aut
conditionalis propositionibus copulativis, quoad
conclusionem formal potest constare propositio-
ni certa & probabili, formali naturali & revela-
ta, ergo illud motivum sive moralem sub
prob. ex hoc Syllogismo.

S. Deus velans præferens B. Virginem à
morte naturali, unde sua præservatio
Sed velavit, ergo
Facit præservatam.

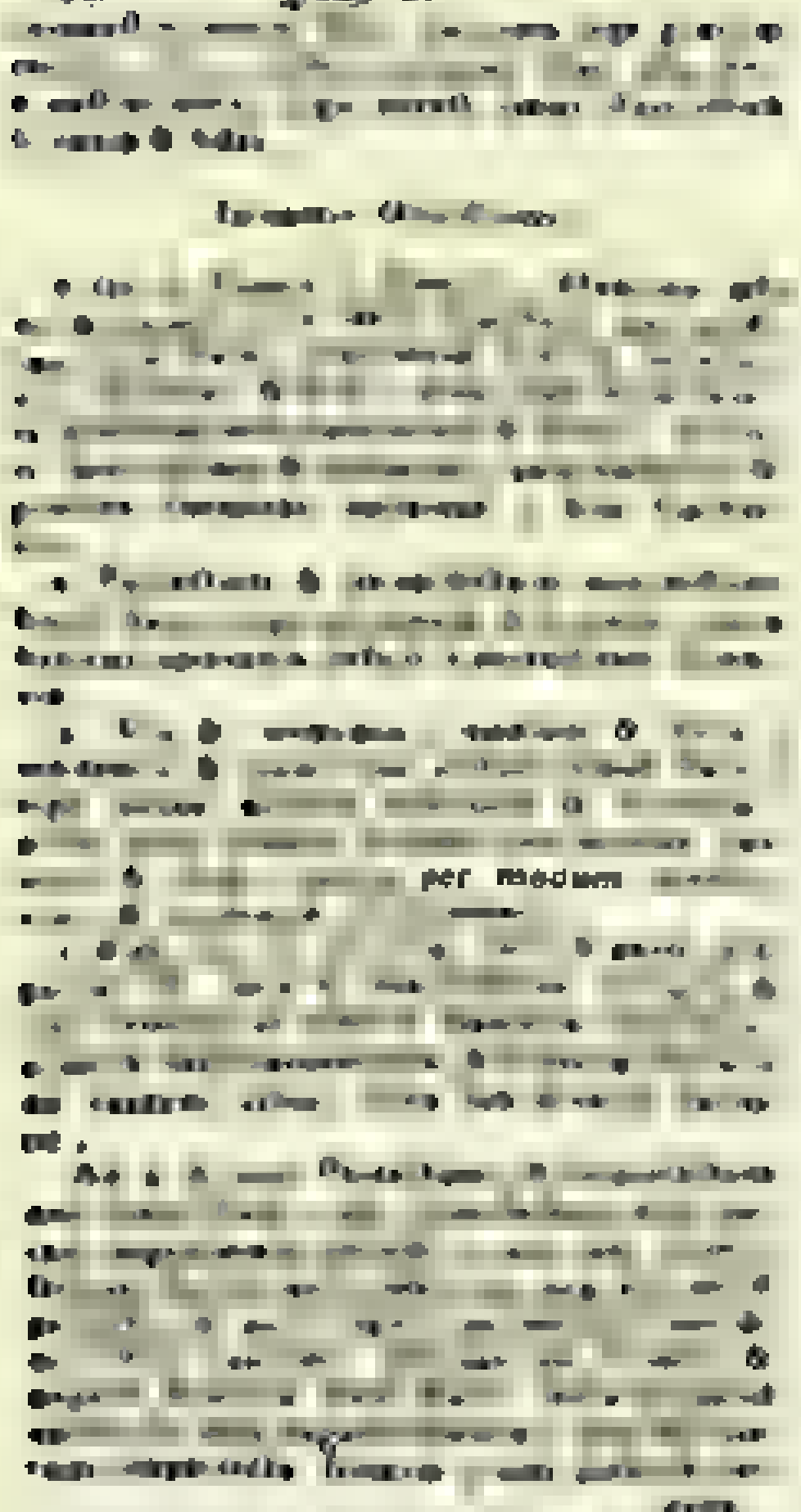
M. est certa ex vi præcisè probabili in
hac Syllogismo, conclusio probabilis pro
motivo habere aliquid certum & aliquid pro-
babile, idem Syllogismus potest proponi
antagonisti sic.

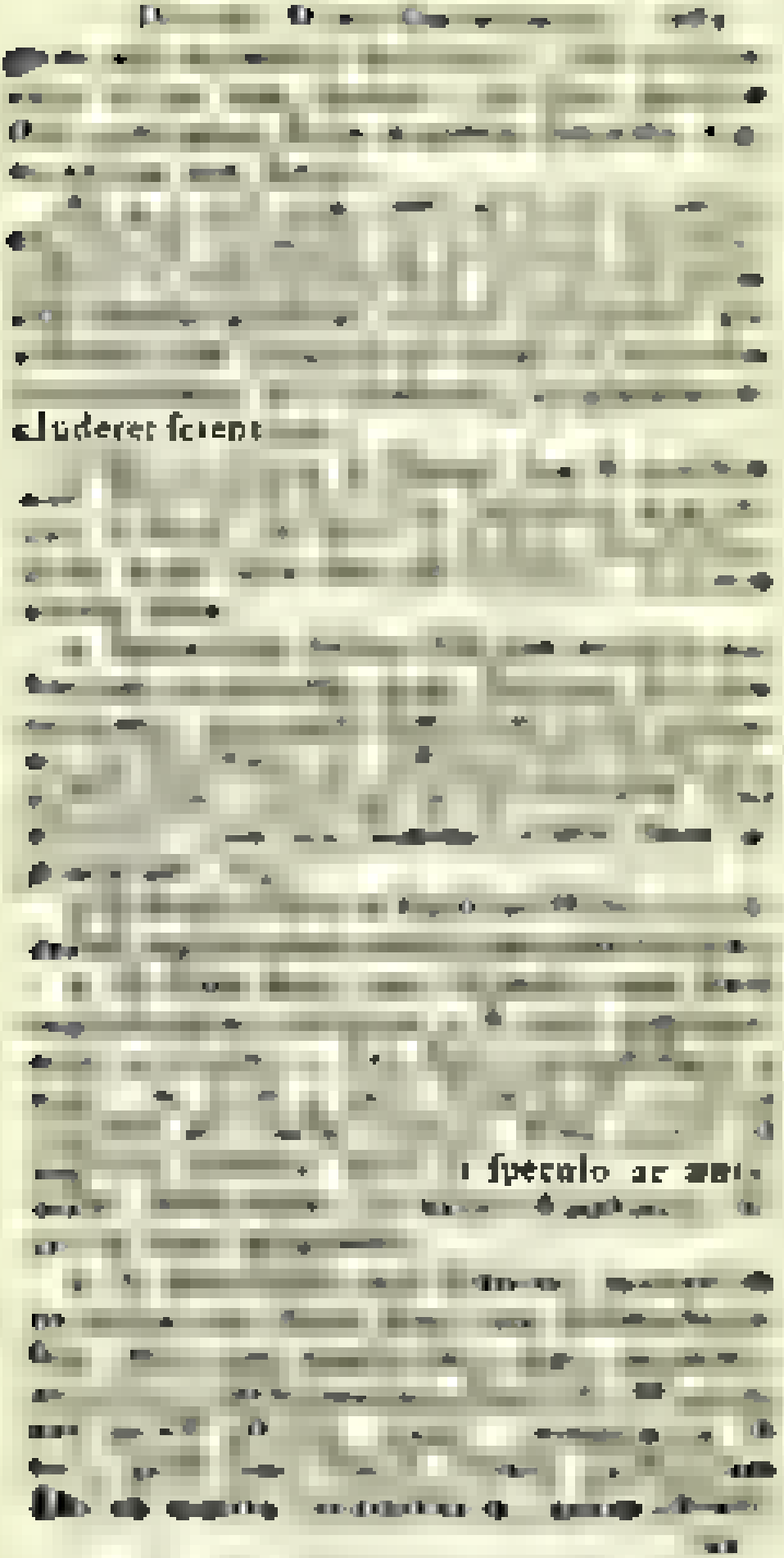
Omnis homo nascitur & moritur:
B. Virgo fuit homo, ergo
Nascitur & moritur

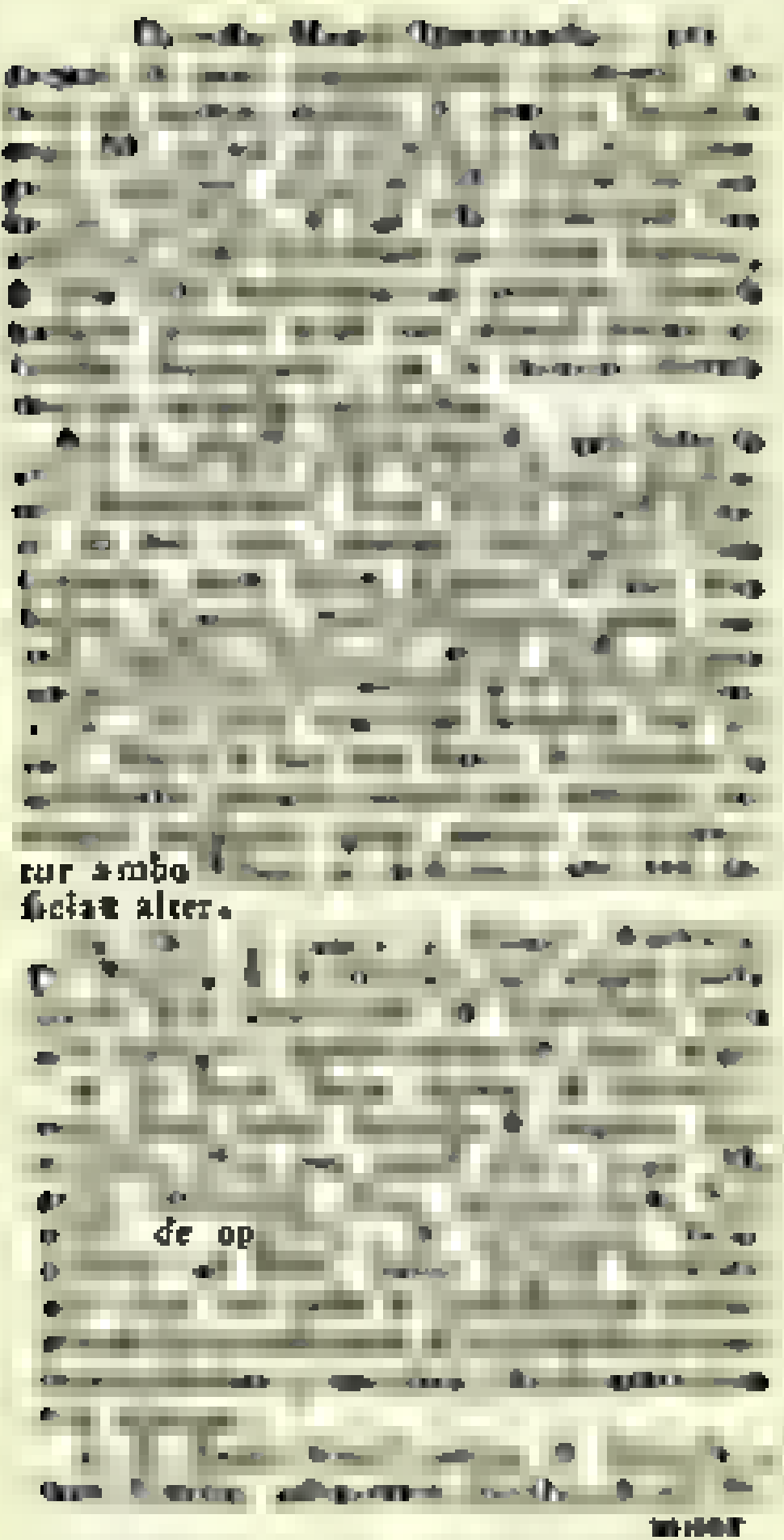
In hac conclusione, quæ potest æquivalere
motivo efficaci sufficienti, datur aliquid certum,
& aliquid probabile certum quod fuerit de-
cretum probabile tantum quod fuerit de-
cretum

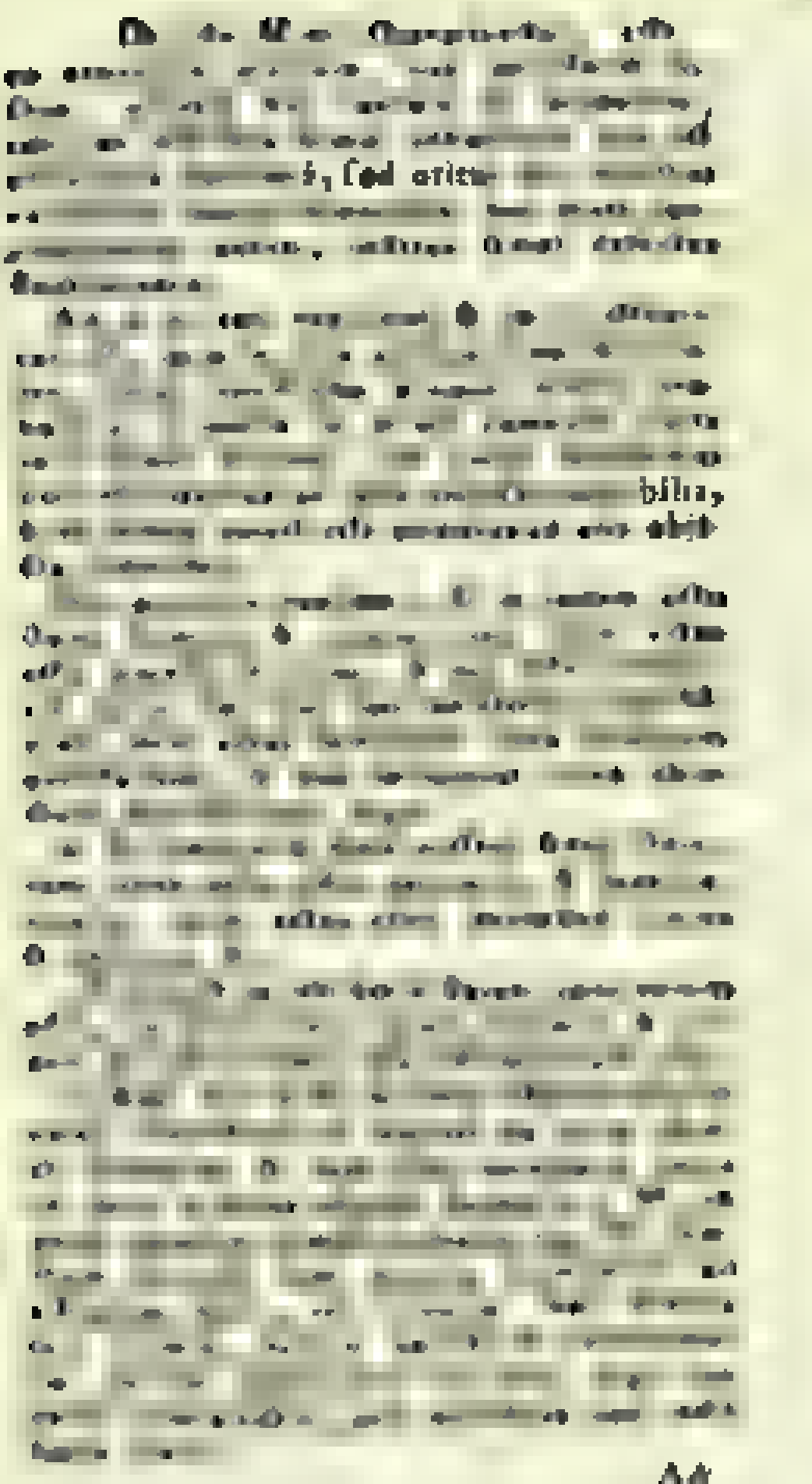
Prob. Concl. 2. Solent haereticis aut gen-
tilibus proponi motiva fidei partim proba-
bilia, partim certa, & inter hæc partim
physicè, partim theologicè certa, ergo sup-
ponunt, eandem assensum posse simul esse
ex his motivis.

Prob. Concl. 3. Philosophus, qui habeat


per Modum







Ad 2. dic. M. Idem actus non potest habere de supernaturalis, charus & obscurus relatè ad diversa objecta formalia: c. M. relatè ad idem objectum formale neg. M non repugnat, eundem actum habere aliquid à causa naturali, & aliquid à causa supernaturali; hoc enim fit in omni actu supernaturali, vel gratia facit aut assistit supernaturalis circulus & ipsa cooperatio ad actus non excedit vires naturæ, licèt ordinetur ad finem supernaturalem excedit vires naturæ.

Ad 3. dic. M. Impossibile, non opinari per actum fidei formaliter talem neg. M. tollere talem fidei relatè ad objectum speculativum, relatè ad objectum fidei neg.

4. Objic. 1. contra eundem: In præfatione fidei non haberetur credulitas, & ad confirmationem talem non esset valde remissus; ergo ad præfationem formalis esset optimus.

2. Voluntas in præfatione formali boni negligit bonum finem, ergo etiam intellectus in præfatione formali negligit probabilem.

3. Voluntas non potest finaliter amare, & odisse idem bonum propter diversa motiva, ergo neque intellectus potest finaliter credere, & opinari idem objectum propter diversa motiva.

4. Idem non potest moveri finaliter motivis contrariis; ergo neque idem intellectus potest moveri finaliter motivis certis & incertis.

5. Si idem intellectus posset finaliter moveri per motiva certa & probabilia, cum idem haec lectio esset finaliter certa & non esset certa, aut esset certa per actum opinativum & non haec regulam; ergo.

ig Resp ad 1. tr. am. neg. cons. & part. disparatas est, quia in physicis non datur finis qualiscunq; remissus in pervenitur qualitates intensas, nec si daretur finis, negò quòd cessaret qualitas remissa sequeretur circa actus voluntatis & intellectus datur finis, quando intellectus aut voluntas se finem movent à diversis motivis, quæ per hoc obtinent majorem confirmationem veri, si non bonitatem, falsum extenuavum

Ad 2. neg. ant. quia voluntas amando summum bonum, non desinit amare bonum finitum, quod habet affinitatem cum summo bono, ut patet in bestiis.

Ad 3 com. ant. neg. cons. & part. dist. persuasa est, quia amor & odium circa idem objectum sibi invicem oppugnantur: non vero oppugnatur opus & scientia, cum tendant in conservationem ejusdem veritatis.

Ad 4 com. ant. neg. cons. & suppositum, quòd motiva opinandi & sciendi non concurrant in oppositum.

Ad 5. d. M. intellectus ejus errans, & cum assensu erronei abstracti vè & negativè tr. M. remoti ac positivè neg. M. opinio enim non dicit exclusionem certitudinis, sed tantum defectum, qui potest supplere per alia motiva scientifica, simul cum actu opinativo concurrentia.

ib Dicet non possunt concurrere motiva opinativa, & scientifica, ergo. prob. ant. si habeo motivo scientifico intellectus quo scio, quòd in ipso non possunt concurrere motiva opinativa, & scientifica Sed &c. ergo. m. prob. intellectus potest quiescere; ergo.

Resp. neg. ant. ad prob. d. M. Si intellectus quiescit necessariò ac essentialiter con. M. si tantùm possibiliter n. M. quando motiva opinionis præcedunt motiva scientifica, non datur ratio habendi illa pro motivis neglectis; igitur non universim intellectus quiescit in solis motivis scientificis.

Finis Tomi Primi.

ERRA-

ERRATA

PRIMI TOMI.

F. significat folium. L. lineam.
C. Correctum. O. Omittendum.
A. Addendum.

Fol. 23. l. 37. fere toties. C. sæpius fallunt quàm non.
57. l. 39. n. 8. C. 3.
59. l. 13 terminus transcendentalis. O.
61. l. 14. compositum. A. Grammaticale.
67. l. 38. univocis C. æquivocis.
71. l. 10 & se. C. à se.
74. l. 25. quoad membrum. O.
78. l. 1. id. O.
81. l. 26. & 28. subjecti. C. prædicati.
83. l. 36. non. C. quod.
86. l. 28. 6. & 7. A. n. aut.
93. l. 8. particula *non* A. non.
94. l. 10. homo. C. aliquis homo.
95. l. 40. rationalitas. A. non
101. l. 21. disjunctiva C. conditionalis.
103. l. 18. Exponibilis. A non
109. l. 25. subjectivo. C. subjective.
115. l. 26. accidentalis. C. accidentis.
116. l. 10 etiam. A. si.
120. l. 2. quando. C. quomodo.

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occupano l'ièsta d'innocenza, il
quale assigura [illegible] trova:
o vibava dalla [illegible] pro-
quella parola [illegible]
a le Fonine: [illegible]

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AD NORMAM BURGUNDICÆ

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Quorum Tractatus post Monitum ad Lectorem recensentur.

AUTHORE

R. D. EUSEBIO AMORT

Canonico Regulari Lateranensi ad SS. Salvatorem in Polling SS. Theologiæ Professore, & Bibliothecario.

TOMUS PRIMUS

SUMMULAS, ET LOGICAM CONTINENS.

VENETIIS MDCCXXXIV.

Apud Jo: Baptistam Recurti

SUPERIORUM PERMISSU, AC PRIVILEGIO.

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AD LECTOREM.

Paucula præmonenda habeo de fronte, titulo, scopo, & œconomia Operis.

Rons principium præsefert Philosophiæ hujus Peripateticæ, quo Philosophorum Neotericorum mechanicæ substructiones funditus subversæ corruunt. Si enim MUNDUS INTELLECTUALIS ET REALIS SIMILLIMI, eoipso dabuntur in Mundo reali qualitates, modi, relationes, formæ, prout evidenter dantur in mente, seu Mundo intellectuali; & ex diversitate conceptuum universim licebit inferre diversitatem entium.

Titulus *Philosophiam Pollinganam* promittit ad normam *Burgundicæ*. Nemo inter Philosophos est, qui nomen Burgundicæ Philosophiæ nesciat. Ejus auctor est R. P. Joannes B. du Hamel, presbyter Oratorii Berulliani non minori pietatis, ac scientiarum fama orclarissimus, ac per viginti annos Parisiis Secretarius Academiæ Scientiarum Regiæ. Is primus Philosophiam Veterem Scholasticam cum Philosophia Experimentali, ac mechanicis Neoterciorum

principiis consociare ausus, tam universalem in orbe applausum retulit, ut etiam in linguam Tartaricam conversa ejus Opera digna visa sint, quæ à Missionariis Societatis in regno Sinarum explanarentur Imperatori tanti Imperii. Hujus vestigia & ista Philosophia Pollingana amico vetera inter & nova dogmata fœdere insequitur, quæ, dum nullius jurat in verba Magistri, sed suomet incedit pallio, sic meritò & suum sibi nullius ad invidiam, nullius ad injuriam nomen assumit; nec id insolenti ausu ingenii, sed veteris ductu exempli. Prodiit enim jam ante duo sæcula typis publicis *Dialectica Pollinganæ* authore Joanne Altenstaig, Theologo sui temporis in paucis præstantissimo. Quid mirum, si Pollinganæ illæ Summulæ augmento bis sæculari in istam tandem Summam excreverint?

Scopus operis non unus est. Primus erat, ut Religiosi in Claustris Philosophi haberent impressa scripta Philosophica, quæ, sicut per biennium à me quondam memoriter potissimùm dictata, & cursu justo absoluta sunt, sic intrabiennium sine fastidioso calamo, sine jactura temporis repetendo attentiùs exhauriri possent. Mihi certè, jam quarta vice in hoc decurrenti stadio, ut sic docerem, commodum erat, aliis, si Philosophi fuerint, non erit multò molestius. Alter labori meo finis accesserat, ut Philosophiæ scholasticæ, tantopere

pere à Neotericis ac Protestantibus x-
ploſæ, ſacra rediret majeſtas, ac ſua
ſervaretur authoritas. Docui, Mundum
intellectualem & Mundum realem eſſe
quàm ſimillimos, quod unicè negant
Neoterici. Formis ac qualitatibus Peri-
patetici's ſubſtravi principia mechanica,
veluti prærequiſitam diſpoſitionem di-
menſivam materiæ, ſicque Philoſophiam
Scholaſticam junxi fœdere ſtabili cum
principiis Neotericorum mechanicis. Lo-
gicam errantium, & Criticam temerè
divina quævis ſimul ac humana procul-
cantium ad juſtæ rationis ſemitam re-
duxi. Quietem terræ vehementer inter
ipſos Catholicos jam titubantem in Se-
de retinui. Dogmata varia Phlioſophica
novis hypotheſibus illuſtravi. Id deni-
que egi, ut placita Peripatetica non ſo-
lùm à Peripateticis ſuo idiomate, ſed &
à Neotericis ſua lingua intelligerentur,
ac intellecta ex propriis principiis pro-
priùs in animum admitterentur.

Oeconomia ac partitio operis ea eſt,
quæ & Diſcipulo & Magiſtro congruit;
Diſcipulo ubique ingentem in linguam
ponit Syllogiſmorum ad argumentan-
dum, & diſtinctionum ad reſpondendum
copiam; Magiſtro verò & meditandi,
& explicandi compendio plerumque di-
cta occaſionem facilem, apparatumque
pellinquit.

Cæterùm, cùm in Philoſophia ratio
magis, quàm authoritas quærenda ſit,
non multis authorum textibus torqueo

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discentium ingenia; multo minus ullum Scriptorum per decursum hujus Biennii scholastici offendo; æquum est, ut exspectem paria. Quòd si Benevolus Lector aut leviùs excussa, aut etiam Errata inveniet, ea vel dictantis festinanti memoriæ, vel dictata excipientium, ac pro typo describentium vario calamo sua humanitate tribuet; Menda præcipua ad calcem operis reperiet. Plura ac majora si minus accuratè dicta irrepserint, cuncta Judicio Romanæ Ecclesiæ submitto.

TYPOGRAPHI MONITUM.

Ad menda quod spectat, quæ in Tomo primo hujus editionis irrepserant, ad calcem hujusce tomi castigata reperies. Reliqua in sylloge erratorum ab Authore notata, singulis quibusque tomis correcta sunt.

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Continens Summulas, & Logicam.

TOMUS SECUNDUS.

Continens Physicam Generalem; cui præmissa sunt Systemata omnium Philosophorum, præsertim Gassendi, Cartesii, Newtoni, ac Chymicorum.

TOMUS TERTIUS.

Continens Physicam Particularem, & Metaphysicam.

TOMUS QUARTUS.

Continens I. Vindicias prorsus novas, ac solidas Philosophiæ Peripateticæ, quibus Principia Peripatetica, præcipuè juxta Scholam recentiorum, ad captum explicantur, demonstrantur, & cum mechanicis Neotericorum principiis conciliantur.

II. Notitiam accuratam de Systemate, ac partibus Universi ex novissimis observationibus: qui Tractatus in tres Sectiones dividitur.

In Prima refutatur Systema Copernicanum.

In Secunda affertur novum Systema Planetarium.

In Tertia recensentur novæ observationes circa Cœlos.

TOMUS QUINTUS.

Continens I. Notitiam Criticam de Logica Veterum, & Neotericorum, præsertim Platonis, Lulli, Arnaldi, Lockii, Wolfii.

II. Prin-

II. Principia Artis Criticæ explicata, ac demonſtrata, in quibus continentur Regulæ Criticæ ex SS. Patribus, & Diſſertatio de Authoribus ex ſtylo dignoſcendis.

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1733. 3. Ottobre
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Angelo Legrenzi Segretario.

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SUMMULÆ, ET LOGICA.

SECTIO I.

De Terminis.

QUando dico; *Murus eſt albus*, aliquid affirmatur de Muro, nempe Albedo: Quando dico; *Murus non eſt niger*, aliquid negatur de Muro, nempe Nigredo: Omnis talis affirmatio aut negatio alicujus rei de aliqua re vocatur *Propoſitio*: Id, quod affirmatur aut negatur, v. g. hìc Albedo, aut Nigredo, vocatur *Prædicatum*: id, de quo aliquid affirmatur aut negatur, v. g. hic Murus, vocatur *Subjectum*: particula *Eſt*, per quam aliquid affirmatur de alio, vocatur *Copula*: omnis vox, ex qua poteſt fieri aliquod ſubjectum aut prædicatum; v. g. Murus, albus, vocatur *Terminus*. Propoſitiones, in quibus nullum ſubjectum aut prædicatum explicitè ponitur, debent exponi; v. g. hæc propoſitio; *Pluit*; debet ſic exponi; Deus eſt pluens: *Petrus ſedet*; Petrus ſedens.

Significativus Terminus vocatur, qui ex inſtitutione hominum aliquid ſignificat, ut, *Homo*.

Non ſignificativus, qui ex inſtitutione hominum nihil ſignificat, ut *Pliſtri*, *Hircocervus*, *Vulpanſer*.

di, concipiendi, aut subsistendi individuatio sumeretur à materia. verùm hæc responsio non est solida, cùm Divus Thomas in pluribus opusculis expressè designet individuationem quoad nos, & quoad se, & hanc individuationem quoad se expressè dicat desumi à materia; hinc *Resp.* 2. dist. ant. dicit hoc secundùm alium modum loquendi con. secundùm alium modum cogitandi neg. Divus Thomas per differentiam specificam in angelis id intelligit, quod nos nominamus individuationem: nos propriè loquimur, cùm species sit, quod prædicatur de pluribus numero differentibus: D. Thomas autem noluit in loquendi modo quamvis improprio recedere à moribus suorum temporum.

19. *Dices*: Individuum à Porphyrio definitur, quòd sit, cujus collectio proprietatum non erit in alio eadem; ergo individuatio desumitur à collectione proprietatum accidentalium.

Resp. dist. ant. individuum definitur quoad nos con. ant. quoad se neg. ant. vel sic: definitur definitione accidentali con. ant. essentiali neg. ant. Porphyrius enim tantùm voluit explicare, unde nos desumamus individuationem, vel tantùm voluit dare definitionem nominis.

Resp. 2. con. ant. dist. cons. desumitur à collectione proprietatum objectivè con. formaliter neg. individuatio enim ut videbimus formaliter consistit in relatione, seu respectu essentiali ad seriem proprietatum & effectum illius individui.

20. *Objic.* 2 Si individua intrinsecè exigunt diversam collectionem accidentium, tunc eo ipso distinguuntur individualiter per istam diversam collectionem accidentium: Sed &c ergo. min. prob. si individua

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